Baptiſm Anatomized:

Being Propounded in Five Queries,

V I Z.

I. *What Water-Baptiſm is?*

II. *What is the End for which it was Inſtituted?*

III. *What giveth Right to it?*

IV. *Who are the true Adminiſtrators of it?*

V. *Whether it be lawful for a Man to Baptize himſelf?*

WHEREIN

The Right that the Infants of Believers have to Water-Baptiſm is vindicated: The Duty of Believing Parents in that Matter, aſſerted: And that by the contrary Tenet and Practiſe, they ought themſelves to be excluded from the Lords-Supper, is plainly and fully proved.

And wherein alſo is proved,

That the Covenant which God made with *Abraham*, *Gen.* 17. and with *Iſrael Exod.* ch. 19. and *Deut.* 29. are the Covenant of Grace in Chriſt, and not part of the Covenant of Works made with *Adam* before his Fall.

Rom. 3. 29. *Is he the God of the Jews only? Is he not alſo of the Gentiles?* Rom. 15. 8, 9. *Now I ſay, that Jeſus Chriſt was a Miniſter of the Circumciſion for the Truth of God, to confirm the Promiſes made unto the Fathers: And that the Gentiles might glorifie God for his Mercy,* &c. Acts 2. 39. *For the Promiſe is unto you, and unto your Children,* &c.

By *THOMAS WALL.*

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Licenſed and Entered accor-
ding to Order.

THE PREFACE.

Chriſtian Reader,

FOraſmuch as many worthy Servants of the Lord Jeſus, have ſo fully vindicated this Glorious Truth, concerning the Right the Infants of Believers have, by the Free Gift of God in the Covenant of Grace, to the Remiſſion or Pardon of the Sin charged on them by the Fall of *Adam*, *Rom.* 5. 12. and ſo thereby a Right to have the Sign thereof Water-Baptiſm Adminiſtred on them.

Yet becauſe there is ſo general a Challenge by the *Solemn Call* of (Mr. *Cary*, and others,) to any that will meet the Anabaptiſts in open Field in this Spiritual War: I having ſome years ago appeared publickly in Print (yet unanſwered by any of them) in the proving the Right the Infants of Believers have to this Bleſſed Ordinance Water-Baptiſm.. I have for the reaſon aforeſaid, thought it my duty to add this Mite to my former Teſtimony: Foraſmuch as the Oppoſers of the Right, the Infants of Believers have to Water-Baptiſm, have deviſed more new matter than heretofore, there is need of a further reply.

The way I have taken for the diſcovering the Root and Foundation of this Error of Anabaptiſtry (is not the uſual way that any heretofore have ſo generally proceeded in) is by opening and explaining the Doctrine of Baptiſm in Five Queries.

1. *What it is, with its manner of Adminiſtration.* 2. *The end.* 3. *What gives Right.* 4. *Who is its true*

Adminiſtrator. 5. *As alſo when this new way of Dipping in Baptizing began among the Engliſh Anabaptiſts.*

And becauſe we are certainly fallen into the laſt and perilous times, 2 *Tim.* 3. 1, 2, 3, 4, 5. wherein Satan is ſo full of Wrath, becauſe, ſaith the Scripture, he knoweth he hath but a ſhort time, *Rev.* 12. 12. therefore his Miniſters are transformed, 2 *Cor.* 11. 15. as if they were Miniſters of Righteouſneſs, with fair words, to deceive *The ſimple* (as *Solomon* ſaith, *Prov.* 14. 15. *Rom.* 16. 18.) who *believe every word, but the prudent Man looketh well to his going.*

The way to look well to our going, is to take Counſel of Gods word, in ſuch a day, when, as was foretold, *The time will come when they will not endure ſound Doctrine, but after their own Luſts ſhall they heap to themſelves Teachers, having itching ears: And they ſhall turn away their Ears from the truth, and ſhall be turned into Fables*, 2 *Tim.* 4, 3, 4. Therefore we are not to believe every Spirit (*John* 4. 1. or Doctrine) but to try the Spirits, whether they are of God or not; becauſe many Falſe Prophets (or Teachers) are gone out into the World. Now the way to try the Spirits, or Doctrines of Men, is written and laid before us, in the Example of the *Bereans*, who were commended not only for receiving what the Apoſtles taught for Goſpel, with all readineſs of mind, but alſo for ſearching the Scriptures, *Acts* 17. 11. (to wit, of the Prophets, out of whoſe labour the Apoſtles reaped the Goſpel, *John* 4. 38.) daily, whether thoſe things (taught them) were ſo.

If this way were taken by all that profeſs themſelves Chriſtians, they could not ſo eaſily be deceived; nor, as the Apoſtle teacheth, like Children, be *toſſed to and fro, and carried about with every wind of Doctrine, by the ſleight of Men, and cunning Craftineſs, whereby they lye in wait to deceive*, Eph. 4. 14. Yea, ſaith Chriſt, *If it were poſſible they ſhould deceive the very elect*, Matt. 24. 24. for the Spiritual Harlot by the flattering of her Lips, caſt down many wounded, many ſtrong Men hath been ſlain by her, *Prov.* 7. 10, 21, 26.

Now

Now then, as aforeſaid, every true Chriſtians Faith muſt be built (when their Faith is found) upon the Foundation, or Doctrine, of the Apoſtles and Prophets, *Eph.* 2. 19, 20. Jeſus Chriſt himſelf being the chief Corner-ſtone. If the Anabaptiſts Doctrine be but tried by this Touch-ſtone, then all that which Chriſt and his Apoſtles have taught, if it be underſtood otherwiſe by them or any other, than as it can be proved to be Goſpel by the Scriptures of the Prophets, it is not to be believed to be the Goſpel of Chriſt, but another Goſpel, *Gal.* 1. 8, 9. for all that Chriſt taught, he ſent them that heard him to ſearch the Scriptures, *John* 5. 39. to wit, the Prophets, and for the prroof thereof, *For in them*, ſaith he, *ye think to have eternal life, and they are they that teſtifie of me.* And to this agreeth the words of *Paul*, *Acts* 26. 22. ſaying, *Having obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the Prophets and* Moſes *did ſay ſhould come.* So that it is evident, as the Apoſtle ſaith in another place, that the Goſpel which they taught, was *made manifeſt by the Scriptures of the Prophets, according to the commandment of the everlaſting God, made known to all Nations for the Obedience of Faith*, Rom. 16. 26.

By which it is clear, that there is no other Doctrine to be believed for Goſpel, but what is proved to be Goſpel by the Scriptures of the Prophets; ſo that hence it is, as Chriſt ſaid to the Jews, *John* 5. 43. *I am come in my Fathers Name, and ye receive me not; if another come in his own Name, him ye will receive.* Now his Fathers Name, is the Goſpel written in the Prophets, as Chriſt hath expounded from *Iſa.* 42 *The Iſles ſhall wait for his Law*, Matt. 12. 21. That is, *In his name ſhall the Gentiles truſt.* Therefore what is Goſpel, but the glad Tidings of Salvation (to fallen Mankind, by the Death of the Lamb of God, Jeſus Chriſt) merited for them, whether Actual Believers only, or Believers and their Infants, is a great part of this Controverſie to be handled in this Treatiſe, for Chriſt came to ſave that which by the Fall was loſt, *Matt.* 18. 11. *Rom.* 5. 12.

Now then, ſeeing Water-Baptiſm is ordained for a Sign of Remiſſion of Sins, *Acts* 2.38. as is proved in the ſecond Query all that can be proved by the Doctrine of the Apoſtles and Prophets agreeing in one, whether adult Perſons, or Infants, or both, that have their Sin or Sins pardoned by Chriſt (mark that) are the Perſons that have right to have Chriſt, by the viſible Sign Water Baptiſm, *John* 1. 31. made manifeſt to them. I ſhall therefore refer the Reader, for a full proof hereof, to read and conſider the Anſwer to the third Query, wherein is proved that the Actual Believers, as likewiſe their Infants, are equal in the Redemption by the Death of Chriſt. Likewiſe, as there muſt be a true Adminiſtrator of the Sealing Ordinances of the New Teſtament, as well as of the Figurative Ordinances of the Old. For this I refer the Reader to the Anſwer to the fourth Query for Satisfaction: And withall, to obſerve in the fifth Query, the Deſcription of that firſt Adminiſtrator of the Engliſh Anabaptiſts, who Baptized himſelf, becauſe he could not find any in the way of Dipping: When denying his Baptiſm in Infancy, he preſumptuouſly Baptized himſelf, without any warrant from God.

Moreover, as the firſt Sin that generally reigned in the old World, was the oppoſing of the Doctrine of Free Grace, (which was firſt ſeen in *Cain*) the main oppoſite Doctrine to the Goſpel, and now reigning, by the pleading a Right of Acceptance with God to Goſpel-Ordinances by the external Act of Man: And that this is the Ground of Anabaptiſtry, which they have laid, to deprive the Infants of Believers from the Benefit of the Free Grace of God, in the Covenant of the Goſpel, of the pardon of their Sin: And ſo from the Right which they have to Water-Baptiſm. And this is fully proved againſt them in the third Query.

Therefore I deſire the Reader to obſerve their Arguments, and the Anſwer to them; for when the Apoſtle *Jude* ſaw the Doctrine of *Cain* ſpreading it ſelf among the Chriſtians, he exhorteth them that were Faithful, *To contend earneſtly for the Faith once given to the Saints*. Jude *v.* 3. Namely, firſt to *Adam*, by which Faith *Abel* offered a more excellent Sacrifice than

than *Cain*; therefore, ſaith he, concerning them that oppoſed the Doctrine of Free Grace, *For they have gone in the way of* Cain, *v.* 11. turning the Grace of God into Laſciviouſneſs, denying the only Lord God, and our Lord Jeſus Chriſt: And again, concerning ſuch as oppoſed the Doctrine of Faith, he ſaith, *v.* 10. *Theſe ſpeak evil of thoſe things which they know not, but what they know naturally as brute Beaſts, in thoſe things they corrupt themſelves.* And from this Root meerly, by the Argument ariſing from Nature, do the Anabaptiſts continually urge, namely, that Profeſſion of Faith only giveth Right to Water-Baptiſm, to deprive the Infants of Believers, becauſe they cannot Actually profeſs Faith and repent, of a right to the Remiſſion of their Sin, and ſo of a Right to the Sign thereof Water-Baptiſm; as in this Treatiſe is fully diſcovered. Moreover,

And to maintain this their Doctrine, grounded on Nature, they quarrel with our Engliſh Tranſlation, as though the original word for Baptize was not truly explained, becauſe it is Engliſhed Waſh, and not Dip: Therefore we have proved, in ſpeaking to the firſt Query, that the greateſt Schollar, who ſpake with more Tongues (1 *Cor.* 14. 18.) than the reſt of the Apoſtles, hath, by the Holy Ghoſt, which leadeth into all Truth (*John* 16. 13.) opened and expounded the true natural and proper meaning of the Senſe of the word Baptize, to be a pouring of Water on the Perſons Baptized; as he ſaith, All our Fathers were Baptized in the Cloud and in the Sea, 1 *Cor.* 10. 1, 2. *Pſalm* 77. 15, to 20. being under the Cloud, the Clouds pouring out Water on them, when they paſſed through the Sea; ſo called Sea, where the Water had been, for they went through the Sea on dry foot; this could not be on dry foot had they been dip'd.

Now our Tranſlators durſt not preſume to have more skill in the Senſe of the original word for Baptize, than the Apoſtle *Paul* had, and therefore durſt not confine the word to one ſtrict Senſe, as the Anabaptiſts would have it, to maintain their diſorderly way of Rebaptiſing. As is fully proved, to be againſt Modeſty, in anſwer to the firſt Query: But they

have left the word Baptize, in its general term to Waſh; as it is written, *Acts* 22. 16. *Be baptized, and waſh away thy ſins.* So that in vain hath *Ben. Keach*, in his Book *Gold Refin'd*, brought a multitude of Authors to confirm the word Baptize to be Dip'd, being all diſproved by the Apoſtle *Paul*, 1 *Cor.* 10. 1, 2. and when they can overthrow his expounding the Senſe of the word Baptize, by pouring Water on the Perſons Baptized, then they may have ſomewhat to plead, that Dipping is the way; and till then they oppoſe and withſtand the Apoſtles Doctrine (like *Alexander* 2 *Tim.*4.14,15.) for as we may obſerve in another word, that the Tranſlators durſt not confine it to one ſtrict ſenſe, namely, the word in the original for Church or Congregation, but left it in the general term, Church or Congregation, becauſe the plural number more or leſs, is in Scripture called a Church. The firſt Church was in *Adam*'s Family, and after in *Noah*'s Family, and after that in *Abraham*'s Family, or Houſe; as the Apoſtle accordingly writeth to the Church in a Mans Houſe, *Rom.*16.5.1 *Cor.*16.19 all but few in number: Whereas in the Wilderneſs, *Acts* 7.38. the word for Church or Congregation, were in number above ſix hundred thouſand Souls; and in the *Acts* above three thouſand. Now to limit the word for Church, to a ſtrict number, is Sin; ſo to limit the word to ſuch a mult of Water, is Sin; becauſe it is an abuſing of the word, contrary to the harmonious Agreement of the Scriptures, and ſo contrary to the Analogy of Faith; as is ſhewed at large in the firſt Query. Therefore,

As in the Lords Supper, it is not the quantity of Bread and Wine, more or leſs, but the right apprehenſion of, and ſincere Affection to, the thing ſignified, that Chriſt intendeth thereby; and the ſame in Baptiſm, being both Signs and Seals to one and the ſame Covenant of the Goſpel. So that when any ſhall plead skill in the Tongues, concerning the ſignification of words, without regard had to the Myſteries of Faith; which cannot be underſtood, but by the help of the Spirit of God, they abuſe the uſe of Learning; for there are two ſorts of Learning, the one to tranſlate the literal words of the original

ginal Scriptures into any Language, or Speech, or Tongue, a ſpecial natural Gift of God; and this may be attained unto by meer natural Men, that want the Spirit of Grace: The other is the Learning in the Myſteries of Faith. And it was, and ſtill is, the pleaſure of God, to make choice of ſome Men, unskilled in School-learning, to publiſh his Goſpel; as for example *Peter* and *John*, *Acts* 4. 13. when the Jews ſaw their Boldneſs, and perceived that they were unlearned and Ignorant Men (in School-learning) they marvelled, and they took knowledge of them, that they had been with Jeſus, who had given them the Tongue of the Learned in the Spirit, in that he opened their Underſtandings, *Luke* 24. 45. that they might underſtand the Scriptures. And therefore they that have not ſo learned of Chriſt, by the Gift of God, are Ignorant of true Learning, ſaith Chriſt, *Matt.* 13. 11. 2 *Pet.* 3. 17. For *it is given to you* (to wit, to his choſen) *to know the myſteries of the Kingdom*; and unto all others, though never ſo learned in the Tongues, they know not the true ſenſe of Scripture, according to the Analogy of Faith; and ſuch, ſaith the Apoſtle *Peter*, are unlearned, although they have skill in all natural Learning, and unſtable, wavering, wandering minded Men, wreſt, as they do alſo the other Scriptures, as the Phariſees did, *Matt.* 5. 17, to 48. & 23. 13. to 24. unto their own Deſtruction, ſuch were the learned Rabines of the Jews, for who were more learned Men than the Jews, in the original Hebrew, and Greek, and other Languages; yet when the Scriptures were read every Sabbath day, *Acts* 13. 27. it is ſaid, they knew not the Voices of the Prophets (ſpiritually) concerning Chriſt in the Promiſe, no more than did the Eunuch, *Acts* 8. 30, 31, 34, 35. So that if the Anabaptiſts have no better Schollarſhip to have their Faith rely on, than humane Learning. to teach them the Myſteries of Chriſt's Kingdom, whereof the Doctrin of Baptiſm is one; they may ſee how they deceive themſelves, by a natural Faith, and all others that are led by them, about the ſignification of the word Baptiſm. And therefore let all remember what is written concerning ſuch as make it a Fundamental Article of their Faith, to contend, by Carnal Reaſon,

Reaſon, about words in Scripture, as did the *Jews*, in oppoſing the Doctrin which the Apoſtles taught them concerning the Kingdom of God: *Acts* 18. 14, 15, 16. Inſomuch that the Heathen Governour *Galio*, was aſhamed of them, by the very light of Nature, and that contention about words, doth generally ariſe from pride of Heart, as it is Written, he is Proud, knowing nothing, but doting about Queſtions, and ſtrife of Words, whereof cometh Envy, Strife, Raylings, Evil Surmiſings, perverſe Diſputing of Men, of corrupt minds, deſtitute of Truth: Theſe conſent not, 1 *Tim.* 6.4, 3. ſaith the Apoſtle, to the wholeſome words of our Lord Jeſus Chriſt, and to the Doctrin which is according to Godlineſs.

For theſe and the like things, (as appeareth in the fifth Query by *John Smith*, who began firſt to quarrel with Tranſlation of Scripture;) ſuch Diſtraction and Diviſion is among the Churches in this day, as was among the Primitive Chriſtians; for which God threatned them with Judgments, and they being not warned, by the Apoſtles teaching, and Writings ſent unto them, God brought his ſevere judgments on them; as are threatned now on Chrrſtians, for their Apoſtacy in this day of like Sins, *Rev.* 8,9,and 16. Chapters, as by the opening of the Seales, and ſounding of the Trumpets, and ſhedding of the Vials is declared.

Therefore we may ſee, if we read what's Written, God will do nothing contrary to that he hath Revealed to his Prophets; *Amos* 3.7. and in the Prophets Writings, out of which, the Book of the Prophecy of the *Revelations* is taken; concerning the State of theChurch of God,and of her Enemies, in all Ages ſince Chriſts Aſcenſion,and as one well ſaid, (to wit, *Ainſworth* concerning the Church of *Rome* p.54.) to begin at *Revelation* 11 Chapter, it is the Key to open that Book. So that, as God delivered his People of old, *Zach.*1.8,16.and 2.1.2. out of *Old Babylon*, and a ſecond Temple was Built, and God's holy Ordinances reſtored; then for the Sins of them again, after they Apoſtatized from their Faith, and Holy Order in Worſhip. The

Lord

Lord raiſed up againſt them that terrible Enemy, under that name *Gog* and *Magog*, *Ezek.* 38.39. to their ſore Affliction and Miſery: Even ſo God who hath called his people out of the Spiritual *Babylon*, and a ſecond Spiritual Temple is Builded, (*Rev.* 11.1. with *Ezek.* 40.2.3,5. compar'd with *Zach.* 6.12. Chriſt the Branch ſhould Build the Temple, 1 *Pet.* 2.5.) as hath appeared by the many Famous Churches of Chriſt, in this, and in moſt parts of the neighbouring Nations, and other ſome more remote, ſince the firſt Apoſtacy after the Apoſtles days; wherein the true Doctrin of Faith, (to wit, of free Grace flouriſhed,) and Gods holy Order in Worſhip, in many Churches abounded, which now for ſome years have been Apoſtatiſing, both from the Doctrin of free Grace, to maintain the Doctrin of Merit or Free-will, by the work done; which is proved in this Treatiſe, to be the firſt Foundation of *Anabaptiſtry*. Not here to ſpeak of ſeveral other People, called by other Names, profeſſing Chriſtianity, who are likewiſe guilty of the ſame Doctrin, that *Caine* and the Unbelieving *Jews* were; pleading a right to Gods Ordinance by their own Act. What then remaineth, but the expectation of God's fearful Judgment, on this, as on other Nations, for Sin of all ſorts, which is begun already, even by that Enemy under the name of *Gog* and *Magog*, Rev. 20.8. *Whoſe Number is as the Sand on the Sea-ſhoar*; Enemies of all ſorts, covered and uncovered, open wicked and ſecret hipocritical Enemies to the Truth of the Goſpel, compaſſing about the Camp of the Saints, and the beloved City, *ver.* 9. *until Fire come down from Heaven*; for as in the days of *Noah*, when the true Faith was almoſt loſt, none left a Preacher of Righteouſneſs, 2 *Pet.* 2.5. that is of free Grace in Chriſt, by Chriſts Merit, only for the juſtification of all in the ſight of God; that ſhall be ſaved from wrath to come, but *Noah* to his Family, all others were poſſeſſed with the Doctrin of *Caine*, who like *Iſhmael* mocked at the Doctrin of Faith, *Gen.* 21.9. with 2 *Pet.* 3.3. which brought the Flood upon the World, expecting acceptance by the work done, and how is this Doctrin ſpread

in

in this our day, almoſt over all, ſo that the day of Chriſts coming is likened to the days of *Noah*, which will be with reſpect to the State of things, *Luke* 17. 26. to the End, as alſo at unawares, as in the days of *Noah*, for as it is written, *when the Son of Man cometh ſhall he find Faith on the Earth*, Luke 18. 8. *and he will come in an hour, which the wicked ſhall not be aware of*, Matth. 24. 44. *but the Godly are exhorted to be ready at all times*, Mat.25.10.

Therefore ſeeing the approaching of theſe Judgments is already beginning, for Apoſtacy increaſes the diſtreſs of Nations, 2*Chro.* 15.2.6. with Seas and Waves Roaring, Mens Hearts, ſaith Chriſt, failing them for fear, and for looking after thoſe things which are coming on the Earth, *Luke* 21.25,26. for the Powers of Heaven (to wit, of Godlineſs in the Church) ſhall he ſo ſhaken, that the power of true Godlineſs will be hardly found, 2 *Tim.* 3. 5. only a Luke-warm, chilled formal Profeſſion remaining in Churches, which is the effects of the laſt Vial of Gods Wrath, powred into the Air, *Rev.* 16. 17. *Eph.* 2. 2. and 4. 14. of falſe Doctrines of Men, namely among others; that of meritorious Works, ſeeking Juſtification, by the external act of their own Righteouſneſs, *Luke* 18. 9. wherein is ſhewed by the Plague of the hail of a Tallent weight, the coldneſs of Love to God, and one to another abounding; ſo that the Root of Love decaying, *Eph.* 2. 17. all Iniquity will abound, *Matth*, 24, 12. that, by it ſaith Chriſt to *John*, the Grapes of Sin will haſten to be fully Ripe, for the Harveſt of the latter Day; *Rev.* 14. 18. *Deut.* 32. 32. Now then, theſe things ſeriouſly conſidered, would move any Chriſtian heart to ſpeak, when the ſound of that word is heard and regarded, as it is written, *Prov.* 24. 10, 11, 12. *If thou faint in the day of Adverſity, thy Strength is ſmall, if thou forbear to deliver them that are drawn unto Death, and thoſe that are ready to be ſlain; if thou ſayeſt, behold we know it not, doth not he that pondereth the Heart conſider it, and he that keepeth thy Soul, doth not he know it, and ſhall not he render to every Man according to his Works.*

And

And Laſtly, leaſt theſe People called *Anabaptiſts* ſhould be offended, becauſe I call them not *Baptiſts*, as they call themſelves, but *Anabaptiſts*; my reaſon is this, becauſe, firſt the word *Baptiſt*, *Matth.*3.1. *Luke* 7.20. was a Name only belonging to Gods immediate Meſſenger; *John*, who was by extraordinary Commiſſion ſent to Baptiſe, therefore was he Surnamed the *Baptiſt*, ſo that neither the Apoſtles, nor any of the primitive Chriſtians, did preſume to call themſelves by that Name *Baptiſt*, and as touching the word *Anabaptiſt*, it is no more than one *Anabaptized* or *Rebaptized*, and therefore all that are Baptized in Infancy, and are Baptized again, properly bear that Name *Anabaptiſt*, ſo that it is no Nick-Name, to thoſe people who deſire to be called *Baptiſts*.

Thus having diſcharged my Duty, leaving what is here diſcuſſed in this Treatiſe, to the Impartial Reader to Judge thereof, according to the Written word of God; *Iſa.* 8.20. *To the Law, and to the Teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them.* Now for the Benefit and Comfort that through Gods Bleſſing any ſhall reap, for their Souls good, by what is here laid down, let them give to God only the Glory, which is the Father of Lights, and the Author of every good and perfect Gift; to whom be aſcribed, Dominion, Power and Glory, in and through our Lord Jeſus Chriſt, now and for ever. *Amen.*

Remaining

Thine in the Lord

Tho. Wall.

A Breviat of the Contents in this Book,

In Query First.

THe Sence of the Word Baptize, opened in three kinds of Baptiſm, proving the manner of Adminiſtration, not by Dipping, but by caſting or powring Water on that part which repreſenteth the Perſon, from page 2. *to* 9.

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Baptiſm

Baptiſm Anatomized:

OR

A Seaſonable Diſcourſe concerning the Right the Infants of Believers have to Water-Baptiſm, Open'd and Explain'd in Five Queries.

Query 1. WHAT Water-Baptiſm is, according to the true Senſe and Meaning of the Word, one Scripture opening another, together with the Manner how it was Adminiſtred by the Apoſtles on the Primitive Chriſtians?

Query 2. To what end Water-Baptiſm was ordained by the Lord Jeſus in theſe laſt days of the Goſpel?

Query 3. What is that by Scripture evidence, that giveth any Soul, Young or Old, Right to have Water-Baptiſm adminiſtred on them?

Query 4. Who are they that the Lord Jeſus hath ordained in his Goſpel, to the Worlds end, to be the Adminiſtrators of Water-Baptiſm?

Query 5. Whether it be Lawful for any Man to Baptize himſelf? Wherein is alſo ſhewed, that from ſuch an Adminiſtrator, the Anabaptiſts ſucceſſively received their new way of Rebaptizing of Adult Perſons only, and the Reaſons diſproved, as they have exerted it.

Now Publiſhed as an anſwer to the ſeveral Pamphlets ſent to ſeveral Perſons by the Anabaptiſts in Penny Poſt Letters, and other Books as Gold refined; and alſo a Solemn Call, or Challenge by *Phillip Cary*, to any Perſon that will appear to vindicate the Right of Infants Baptiſm.

Therefore, *There is a time to keep Silence, and a time to Speak*, ſaith *Solomon.*

The Summ of theſe Queries were delivered to one *Benjamin Keach*, by one that the Anabaptiſts preſſed with Arguments to be Rebaptized, and not to have her Children Baptized. In anſwer to theſe Queries, a Book Intituled, *Gold Refin'd*, was offered by *Benjamin Keach*, with this Meſſage, That it was an Anſwer to the aforeſaid Queries: But being examined, and found too light in the Ballance of Gods Word, to maintain that which it aſſerteth againſt Infant-Baptiſm: Therefore what *Benj. Keach* ſays in the aforeſaid Book, relating to theſe Queries, is here incerted and anſwered.

To the firſt Query: What Baptiſm is, according to the true Senſe and Meaning of the Word, one Scripture opening another, together with the manner how it was adminiſtred by the Apoſtles on the Primitive Chriſtians.

B. Keach ſaith in Page 33. of his Book, Entituled, *Gold Refin'd*, That the Baptized were always Dip'd all over in Water, and certain it is no Baptiſm at all, if not ſo adminiſtred. The only

only Proof he brings, is, the Learned in the Tongues ſay, The word for Water-Baptiſm in the Original ſignifieth ſo. So his Proof is, not from Heaven, but from Men, Learned Men in the Tongues.

Anſw. Our laſt Tranſlation, Mr. *Henry Ainſworth*, as well as others Learned in the Tongues, ſaith, is the well amended Tranſlation, in which written Word of God, we find three ſeveral kinds of Baptiſm, *viz.* the Baptiſm of Water, *Acts* 10. 47. the Baptiſm of the Spirit, *Matt.* 3. 11. and the Baptiſm of Suffering, *Mark* 10. 39. Yet ſaith the Apoſtle, There is *one Faith*, and *one Baptiſm*, (*Eph.* 4. 5.) by the word, *one Baptiſm*, expreſſed by one and the ſame word from the Original, hath one and the ſame Senſe, in the Meaning or Signification of the word Baptiſm, in the Adminiſtration thereof; in all which, the Perſons Baptized with Water, or with the Spirit, or with Suffering, are Paſſive: So that when the word for Baptiſm is rightly underſtood in its true Senſe and Meaning in the manner of Adminiſtration, all three Baptiſms, they will agree in one, and therefore we ſay with the Prophet, (*Iſaiah* 49. 4) *My judgment is with the Lord*; and they that ſpeak not according to this word, (*Iſaiah* 8. 20.) there is no light in them. Now according to this word, the true Senſe of the word Baptiſm is as followeth.

To begin with Water-Baptiſm, the Apoſtle would not have the Primitive Chriſtians Ignorant, how that all our Fathers were Baptized unto *Moſes* in the Cloud, and in the Sea, together with the manner in the Adminiſtration of this Water-Baptiſm by the Lord himſelf, that it was by pouring out Water on the *Iſraelites* (whom the Apoſtle calleth our Fathers) out of the Clouds, as ſaith the Pſalmiſt, (*Pſalm* 77. 17, 18, 19, 20.) *The Clouds poured out water*, or the Clouds were poured forth with Water; *Thy way is in the Sea, and thy paths in the great waters, Thou leddeſt thy People like a Flock, by the hand of* Moſes *and* Aaron.

Now it is to be believed, that the Apoſtle *Paul*, who had the mind of Chriſt (1 *Cor.* 2. 16.) was not inferior for Learning in the Tongues, to any Learned Man ſince his days, who hath given his Senſe concerning the ſignification of the word Baptiſm to be underſtood with its natural ſignification, from or by the manner of *Iſraels* Baptiſm in the Sea, or where they paſſed, where the Sea, or Water, had been, on dry foot, (*Exod.* 14. 22. 29.) by the Clouds pouring forth Water on them: So that the true ſignification of the word Baptiſm, by the Apoſtle *Paul*'s Determination, is a pouring or caſting Water on the Perſons Waſh'd or Baptized. And to confirm this, not by Humane Authority, but by the Teſtimony of God in his Word, that as *John* came Baptizing with Water, even ſo

ſo by the ſame term of words, in the Baptiſm of the Spirit, it is written, *They ſhall be Baptized with the Spirit,* (*Acts* 1. 5.) Thus we ſee the manner or meaning of the word Baptize with Water, or with the Spirit; as it is written, (*Iſaiah* 32. 15.) *Until the Spirit be poured on us from on high,* not the Perſon dip'd in the Spirit: And again, ſaith the Lord, (*Joel* 2. 28.) *I will pour out my Spirit on all Fleſh, for* John *truly Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt,* by pouring out on Perſons, agreeing in one ſenſe.

By all which it appeareth, that at *Iſrael* were Baptized with Water (when they ſtood in the Sea, ſo called, becauſe it was the place where the Sea or Water had been) on dry ground, when the Water out of the Clouds was poured forth on them, and the Water of the Sea was a Wall on each ſide: Thus they were Baptized with Water, as the Apoſtles were Baptized with the Holy Ghoſt, or Spirit, when poured out on them. Therefore *John*, when he Baptized, Baptized with Water, that was, by caſting or pouring Water on the Perſons: So then as we are commanded not to lean to our own underſtanding, (*Prov.* 3. 5.) but to believe Gods Word in its explaining its own meaning, wherein one and the ſame Senſe, in the manner of the Adminiſtration of Water-Baptiſm and Spiritual Baptiſm, muſt, when rightly underſtood, agree in one, as afore proved.

Again, as to the quantity of Water, in pouring it on the Perſon in Baptiſm, God hath not limited, but left free, keeping to the manner, by pouring; and no otherwiſe is Gods way in the Spiritual Baptiſm limited, for ſome have a greater meaſure of the Spirit than others poured on them. For although the whole Church is Baptized by one Spirit, (1 *Cor.* 12. 13.) yet *There are differences of Adminſtrations*,(1 *Cor.*12.5.) ſome more and ſome leſs, as it pleaſeth the Adminiſtrator thereof, the Lord Jeſus.

Agreeable hereunto are we to underſtand the word Baptiſm by Suffering. (*Col.*1.24. *Heb.*13.15. 34. *Iſaiah* 51. 14. *Rev.* 1. 9.) one ſuffereth Reproaches and loſs of Goods, others the two former and Impriſonment, others all the three former and Baniſhment, others all the former, and loſs of Life alſo: Now he that ſuffereth but Reproaches for the Name of Chriſt, or loſs of Goods, or Impriſonment, or Baniſhment, who dare ſay, he partaketh not of the Baptiſm of Suffering, becauſe he ſuffereth not loſs of Life alſo. Now than the Error to be reproved, is limiting and confining the word Baptiſm to one ſtrict Senſe, to Dip; and in truth, contrary to the Senſe in the manner of the Adminiſtration in the three Baptiſms determined by Gods word, when as 'tis clear, the word Baptiſm ſignifieth a pouring of the Spirit, and ſo in Water-Baptiſm, a pouring of Water on the Perſon, and not a dipping the whole Body

in

in Water, which as aforeſaid is particularly by the Anabaptiſts affirmed and aſſerted, if not ſo done, to be no Baptiſm at all: Their Reaſon is, they ſay, The word in the Original ſignifieth ſo, as though the Scripture were not rightly tranſlated. Now as we in the things of God are forbidden to lean to our own underſtanding, *There is a way* (ſaith *Solomon*, *Prov.* 16.25.) *that ſeemeth right unto a man, but the end thereof is death.* Therefore the way of Baptiſm by dipping ſeemeth right unto Man, by leaning to his own underſtanding: As for Example, the reaſon why the Anabaptiſts ſay, or think, that *John* Baptized by Dipping Perſons, or that *Philip* Dipped the Eunuch, is, becauſe it is written (*Matt.* 3. 13, 16.) *John* Baptized in *Jordan*, and Chriſt came out of the Water, and went down into the Water, (*Acts* 8. 38, 39.) Nay, let the Scripture deſide the matter, we read that *Iſrael* paſs'd through the Sea, when as they walked on dry Land (*Exod.* 14. 29.) where the Sea had flowed. *The Prieſts that bare the Ark of the Covenant of the Lord* (Joſhua 3.17.) are ſaid to ſtand *firm on dry ground in the midſt of* Jordan, *and all the* Iſraelites *paſſed over on dry ground*, where the Waters had been, as 'tis written, when ye are come to the brink of the Water of *Jordan*, ye ſhall ſtand ſtill in *Jordan*, ſo then to ſtand at the brink of the Water, they are ſaid to ſtand in *Jordan*, where the Water had ſometimes riſen, *firm on dry ground*,

(Joſhua 3.17.) And thus *John* Baptized in *Jordan* ſtanding at the brink of the River (where the Water had ſometimes flowed, for ſometimes *Jordan* overflowed all his Banks, *Joſhua* 3. 15.) and that *John* did caſt Water on the Perſon, like as we ſee before, the manner was, in both the Water and Spiritual Baptiſm adminiſtred by the Lord himſelf, which manner we are exhorted not to be Ignorant of (1*Cor.* 10.1,2. *After the manner of Rain*, Pſalm 77. 17, 18, 20.) So we are to underſtand *Philip* and the Eunuch went into the Water, as the Prieſts did in *Jordan*, at the brink of the Water, where the Water had ſometimes riſen, but not one word that any by *John* or *Philip* were Dipped (but by Imagination only) becauſe 'tis ſaid they both went into the Water as *Iſrael* did into the Sea and *Jordan*, which was but where the Water had been; it being affirmed, they ſtood in *Jordan* (*Joſhua* 3. 15,17.) when they ſtood on dry Ground, and ſo in the Sea, when they ſtood on dry Ground (*Exod.* 14. 29.)

So, it is ſaid, that Chriſt ſate in the Sea and taught, (*Mark* 4. 1.) when he ſate in the Ship, and that Chriſt went up into a Mountain, (*Matt.* 5. 1.) when he ſtood but on the out-ſide on the riſing of it. So Men are ſaid to go down into the Sea in Ships, yet they are not to be accounted Dipped in their Bodies in Water.

Again, another great Argument the Anabaptiſts bring to prove Baptiſm to be meer dipping

dipping the whole Body under Water, is becauſe it is written (*Col.* 2. 12.) Buried with Chriſt in Baptiſm: To follow their natural Fancy in this thing, if every Perſon muſt be Baptized according to the word Buried. as a Man Buried that is Dead, and put in the Grave, (then, as none can deny in the Act of Baptiſm, but the Perſon to be Baptized, as the Anabaptiſts ſay, Buried by Dipping the whole Body under Water, as a Man buried and covered with Earth) muſt be Paſſive, and therefore the Perſon muſt have no hand in the act of his being Baptized, for Chriſt when buried was wholly Paſſive, he put neither Foot, nor Leg, nor Knee, nor any other part into the Grave: Then by this Scripture, if it intend Water-Baptiſm, as by *Romans* 6. it doth not, but if it did, then to act according to what they plead for, in the manner of Water-Baptiſm, Buried in Baptiſm, the Adminiſtrator muſt take the Party to be Baptized, up in his Arms, and lay his whole Body firſt bore up above the Water, and lay him into the Water, (*As a Man in the Grave is covered with Earth, that is, by caſting Earth upon him, then and not before he is buried; ſo to bury a Man, is to caſt Earth upon him; ſo in Water-Baptiſm, to caſt Water upon, is to bury*) as a Man is laid in the Grave, and ſo cover him with Water, and there retain him the time the words, in the Commiſſion of Chriſt are expreſs'd, *I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

So

So then if this be the main Scripture they will ſtand by, to juſtifie Baptizing by Burying, as they call Dipping, why do they not ſo practice, but Hypocritically plead for that they practice not; for by their Practice, there is not a Soul of them Buried in Baptiſm, nor yet the whole Perſon ever Baptized, as they call it Dipped, for they Baptize but a part for the whole, for ſo far as the Perſon to be Baptized, putteth himſelf into the Water, either the Feet, or Legs, or Thighs, or to the Middle, ſo far the Parties Baptized, as they call it, Dipped themſelves, and then the Adminiſtrator putteth but the upper part of the Man or Woman that was out of the Water, into the Water: So by their Practice, they grant a part is taken for the whole, and what do we plead for more, but that Water may, by the Adminiſtrator, be caſt on the upper part, to wit, the Nobler part of the Party to be Baptized, which repreſenteth the whole Man, even the Forehead and Face: But if it be ſo, as *Benjamin Keach* ſaith, Page 38. of his Book, That it is no Baptiſm at all, if the whole Body be not plung'd into the Water, then neither he, nor yet any of them, are yet by his own grant Baptized, when they Baptize but the part from the Waſte upward, becauſe the Party to be Baptized puts the lower part into the Water himſelf, who muſt be wholly Paſſive, as a Man Dead to be put into the Grave, as they plead for that manner of Baptiſm, in the act

act of his being Baptized; ſo that what an outcry do they make, againſt them that in Water-Baptiſm, Baptize a part of the Perſon for the whole, when they themſelves do no other, only a little lower on the Body; now then for ever hereafter let them for ſhame open their Mouths no more, about Water-Baptiſm, till they Practice what they Teach; and then to bring better Grounds, than to ſay, the word Baptiſm ſignifieth to Dip the whole Body in Water; contrary to the uſe of the word Baptiſm, as by the Holy Scripture hath been ſhewed, to be a pouring out both of the Spirit, and alſo of Water, on the Perſon; and that on that part of Man, Water-Baptiſm is to be adminiſtred upon, that is Naked, and viſibly bare, that is, the Face and Forehead, that repreſenteth the whole Perſon. As for example,

When *Hagar* fled from her Miſtreſs *Sarah*, ſhe is ſaid to flee from the Face of her Miſtreſs, (*Gen.* 16. 8.) ſo the Face is taken for the Perſon. So *Jacob* is ſaid to flee from the Face of *Eſau*, (*Gen.* 36. 6.) that is, from his Perſon: So likewiſe Chriſt ſent his Diſciples before his Face, (*Luke* 9. 52. & 10. 1.) that is, before his Perſon, where he was to come.

Therefore to caſt Water upon the Forehead, or Face, the whole Perſon being ſignified thereby, the Perſon is ſaid to be Baptized; for when the Fore-skin was cut off, the whole Man (*Ex.* 12. 48.) or Child, was ſaid to be Circumcized.

Again,

Again, where ſhould the Sign, Seal or Token of Remiſſion of Sins be adminiſtred, but on that part, where the Name of God, his Law, to wit of Faith, by the open Profeſſion thereof was held forth, as 'tis written, (*Rev.* 22. 4.) *And his name ſhall be in their Foreheads, and lo a Lamb ſtood on Mount* Sion, *and with him a hundred forty and four thouſand, having his Fathers Name written in their Foreheads,* (Rev. 14. 1.) as being not (*Romans* 1. 16.) aſhamed of the Goſpel of Chriſt; for if by the (*Jer.* 3. 3.) Forehead is ſet forth the bold imperious Whoredoms of *Judah* in her Apoſtacy from her Husband, the Lord; how much more by the Forehead of Chriſts Chaſt Virgin, is repreſented her open Profeſſion of the Commands of her Lord and Husband, (*Mark* 8. 38.) as not being aſhamed of his Goſpel, (2 *Tim.* 1. 8.) the Power of God to Salvation.

Moreover, as all Gods Ordinances are to be performed under the Form and Manner of a good report (*Phil.* 4. 8.) with Shamefacedneſs and Sobriety, becauſe 'tis moſt certain that part of Man, Woman and Child, that is to be Baptized, muſt be naked and bare, for the Fleſh muſt be waſh'd in Baptiſm, and not the Covering: As for example in thoſe Figurative Waſhings under the Law; as the Jews were not Strangers to Water-Baptiſm; as Mr. *Ainſworth* on *Gen.* 17. hath ſhewed out of the Hebrew Writers, that every Proſelite that was joyned

to

to the Lord, by the Covenant of Grace in Chriſt, was Circumciſed, Baptized, and brought a Sacrifice: Now as the Circumciſed part muſt be bare when Circumciſed, even ſo the part that is to be Baptized muſt not be covered, as in all Legal Waſhings, which ſignified Sanctification, and Cleanſing from Sin by the Blood of Chriſt: Therefore when *Moſes* and *Aaron*, and his Sons waſhed their Hands and Feet at the Laver, they (*Exod.* 40. 31, 32.) waſhed them not with their Stockins or Gloves on, for that had been to waſh the Covering, and not the Fleſh; and do we believe, that *Mary* (*Luke.* 7. 38.) waſhed Chriſt's Feet with Tears with his Shoes on, no ſure, for ſhe is ſaid to have wiped his Feet with the Hair of her Head, and not his Shoes: So when the Saints Feet were (*John* 13. 5.) waſhed by Chriſt, as alſo the Deaconiſt waſhing the Saints Feet, ſurely they waſhed the bare Feet; ſo now as Baptiſm is called a Waſhing, (*Acts* 22. 16. ſo *Paul* when Baptized is ſaid to be Waſhed part for the whole,) ſo that part Waſhed, or Baptized, muſt be naked and bare: As is ſhewed by the Lord, alluding to the Laver of Regeneration, (*Titus* 3. 5.) (he poured Water into a Baſon and waſhed the Diſciples Feet) from and by the Blood of Chriſt: As ſaith the Lord, (*Ezek.* 16. 9.) *Then waſhed I thee with water*, not the Covering but the Fleſh, with water, *yea, I throughly waſhed away thy Blood*, in the Blood of the Covenant of Grace, in Chriſt

Chriſt by the Water of the word Water-Baptiſm, being a Sign thereof to us, according to his words *Eph.* 5. 26. *Heb.* 8. 12.

Now then if a part in Baptiſm with Water ſerveth not for the whole, as the Anabaptiſts affirm, and yet by their Practice deny, then the whole Body, as they plead for, Waſhed or Baptized, muſt be naked, or elſe they Baptize the Covering and not the Fleſh; and what an unſeemly thing it were, for a Man to Baptize the Female Sex naked, taking the Perſon up in the Arms of the Adminiſtrator, and lay her in open view of others (for Water-Baptiſm was no ſecret Ordinance) into the Water, as they teach, muſt be buried, (as afore ſhewed, when one is buried, is not till the Earth is caſt upon the Perſon; ſo Water muſt be caſt upon the Perſon Baptized) according to the literal words in common Burials, or elſe, ſay they, the Perſon is not Baptized at all.

Now let them ſhew any word of God, that among all we read of, were either ſo Baptized by, or after the literal word Buried, as common Burials are daily, of the Bodies of Dead Perſons, when Dead, Strip'd, their Apparel taken off, and others put on; we read not any ſuch Practice in Baptiſm, for although (*Acts* 16. 13.) *Lidia* was converted at a Rivers ſide where the word was taught, as *John* at *Jordan*, and *Philip* the Eunuch near a Water, yet no mention in the leaſt of putting off, or putting on any Apparel, but Baptized.

Nor

Nor *Iſrael* in the Cloud and in the Sea, the Face and Forehead together being open and bare, which repreſented the whole Perſon Waſhed, is a ſufficient warrant for us in Water-Baptiſm; and not to walk by Imagination by a natural Belief or Conceit, that either Perſons changed their Apparel, or went into the Water to the middle, and that the Adminiſtrator put the one half of the Body into the Water, is to walk by a meer implicit Faith, becauſe ſome Learned in the Tongues, ſay the word ſignifieth to Dip or Plunge, or Overwhelm, but preſuppoſe the word for Baptiſm may have a large Signification, and that 'tis Lawful to uſe more or leſs Water in Waſhing, and therefore the Tranſlators durſt not confine the word Baptiſm to one ſtrict Senſe, what quantity was uſed on the Perſon, or what was the manner in the Adminiſtration which *John* did uſe, in the act of Water-Baptiſm, it is not in words preſcribed, but that Water was uſed to the Perſon, none will deny; and ſeeing the word in Water-Baptiſm is ſaid to be with Water, and the Baptiſm with the Spirit is expreſs'd by the ſame word, meaning in both, with, which is by pouring or caſting, or putting Water on, or to the Perſon, and not the Perſon in it, for it hath been proved by plain words, that when they ſtood in *Jordan*, is but to ſtand where the Water had been; ſo to be in the Sea, was but to be where the Sea had been; ſo as all going

to

to Ponds or Rivers is by deſcending; ſo going down, in, or on any part, where the Water had or uſually did Swell or Flow, is ſaid to go in the Water, as *Iſrael* went into *Jordan*, or in the Red Sea, when as they ſtood where the Waters had flowed on dry ground, both in the Sea and in *Jordan*, as at low Water with us; how far may one go where the Water had flowed, yet but to the brink of the Water; ſo one may be ſaid to be in the *Thames*, as they in *Jordan*.

Another Scripture is urged by the Anabaptiſts, to prove that *John* Baptized at *Enon*, becauſe there was much Water.

Anſw. The word *Enon*, being the Name of a Town, which took its name from Springs that did ariſe there, as the word ſignifieth an Eye, or Holes from which Water ſpringeth up; ſo that although there may be ſaid to be much Water by its continual Springing up, yet as *Sandy*'s, and the Travels of the Patriarchs, Hiſtorians ſay, There is not ſo much depth of Water ſtanding, as will dip half the Body in, much leſs will it dip the whole Body in; but as moſt commonly a Spring riſeth on upper Ground, ſo it runneth away, as may be ſeen daily in this Land; ſo there may be ſaid to be much Water by its continual Springing, yet no depth of ſtanding Water.

Moreover another reaſon, why there was ſaid to be much Water at *Enon*, with reſpect to the part of the Country, being forty two Miles North-

Northward from *Jeruſalem*; ſo differing from the South part, where ariſeth few Springs, as it is written, from the Scarcity of Waters, *Pſalm* 126. 4. *Turn our Captivity as Streams in the South*; and hereupon when *Calebs* Daughter came to ask a Bleſſing of her Father, ſhe ſaid unto him, *Thou haſt given me a South-land, give me alſo Springs of Water*, Joſhua 15. 18, 19. ſo he gave her the upper and the nether Springs. And for another reaſon we may conceive *John* did not Baptize at *Enon*, becauſe he wanted much depth of Water to Baptize withall; but becauſe there was Spring water, more deſirous than other water, to caſt upon the Face, as hath been proved, is the proper place that water in Baptiſm, or Waſhing, is to be adminiſtred by caſting upon, becauſe that part repreſenteth the whole Body, as afore ſhewed.

Moreover, and why ſhould the Anabaptiſts be ſo Deſpiſing of the word Sprinkling, or caſting of Water in Baptiſm, on that part that repreſenteth the whole Perſon; we know not, unleſs it be to maintain their new way of Dipping, ſeeing Sprinkling is ſo frequently uſed in Scripture, to ſignifie our Sanctification, and Cleanſing from Sin, by the Blood of the Lord Jeſus, called the Blood of Sprinkling, which ſo well agreeth with the like Sign expreſs'd by water in Baptiſm, by Pouring or Waſhing, not by Dipping, but by Sprinkling; as 'tis written, *Then will I ſprinkle clean water upon you, and you*

ſhall be clean from all your Filthineſs, Ezek. 36. 25. 1 Pet. 1. 2. Heb. 12. 24. alluding to the Sign in Water-Baptiſm, of Remiſſion or Cleanſing from the Filth of Sin, by the Blood of Jeſus, by Sprinkling, as it is written, *So ſhall he ſprinkle many Nations*, by waſhing in Baptiſm, as afore ſhewed; when *Paul* was Baptized, it is written, not Dip'd, but be Baptized and waſh away thy Sins: And herein the Baptiſm of the Spirit agreeth with Water-Baptiſm, by (*Iſaiah* 32. 15.) pouring out of the Spirit after the manner of Rain; therefore ought the manner in Water-Baptiſm to be adminiſtred, not by Dipping, but by Pouring or Sprinkling water on the Face, for the Reaſons aforeſaid.

But as the Lord, who chargeth ſome to have ſet up an Idol in their Hearts, (*Ezek.* 14. 4.) ſo Men may make an Idol of Gods own Ordinance, as ſome did of the Brazen Serpent, and as the Jews made little leſs than an Idol of Circumciſion; as now it is to be feared the Anabaptiſts do of Water-Baptiſm, putting that Streſs upon it, as the Jews did upon Circumciſion, that they could not be Saved, if not Circumciſed.

Moreover, that *Ben. Keach* granteth, that the 3000 were not Baptized by Dipping, is evident, if his words in Page 21 of his Book be but obſerved, his words are theſe, *The Multitude to be Baptized were ſo great, that it required others, beſides the Apoſtles, to do it.* Nor is it to be believed, that

that *Peter* himſelf, with the Eleven, did Baptize all the Three thouſand in one day, without the help of the Hundred and twenty.

Anſw. All Chriſtians are to know, that as the Apoſtles taught the Churches, not only to keep Faith (*Col.* 2. 5.) but Order alſo, in the Adminiſtration of Gods Ordinances, themſelves being Examples to the Flock, to follow them in due order in the Churches. Then Note, as that work, to wit, of Adminiſtring the Sealing Ordinances, did in all Ages belong to Men in Office to do, as ſhall be fully proved in the Fourth Query, none being in Office then, when the Three thouſand were Baptized, but the Apoſtles, who only had received the Command from Chriſt, to go Teach and Baptize Nations, *Matt.* 28. 19, 20. So that the Hundred and twenty, the Apoſtles excepted, were but common Diſciples, and ſome, if not many of them Women, *Acts* 1. 14, 15. Some particularly named; therefore it is not rationally to be believed, that any common Diſciple had any hand in Baptizing the Three thouſand in part of that one day, in which ſhort time they were all Baptized; and therefore how contrary to Senſe and Reaſon, and Scripture alſo, is it, for any to believe, that the Three thouſand were all Dip'd or Plunged all over in water, every one of them to be taken up in their Arms, by Twelve Apoſtles, to be buried in water, as the Anabaptiſts Plead, but yet Practice not, for

the day was but Twelve hours long, (*John* 11. 9.) and it was the third hour of the day (*Acts* 2. 15.) when the Apoſtles preached; ſo that it is to be believed, that as the Apoſtles taught ſo they practiſed. If then the Apoſtle *Paul* hath taught, that all our Fathers were Baptized, when water out of the Clouds, by the Lord himſelf, was poured on Perſons, and many of them were Children, called our Fathers, until the days of *David* (*Acts* 7. 45.) and how highly the Apoſtle *Peter* eſteemed of all the Writings of his beloved Brother *Paul*; who among other things preſſeth Order to be kept in the Adminiſtration of all Gods Ordinances, teaching from Gods Order of Old, when as a peculiar work belonged to the Miniſterial Offices, as 'tis written, *No Man taketh this Honour to himſelf, but he that is called of God, as was* Aaron, *Heb.* 5. 4. So that the Example of (*Numb.* 16. 1 *Chron.* 13. 11.) *Corah*, *Dathan* and *Abiram*, and *Uzza*, ſheweth, by the Judgments that fell on them, what a Sin it was, for any private Man to take that work to do, which God had bound to Office. But more to this in the Fourth Query.

So then it is rationally to be believed, and that by grounded Reaſon from Gods word, that the Apoſtles themſelves, without the help of the hundred and twenty, did Baptize the three thouſand in one day, which could not be done by Dipping the Anabaptiſts grant; and therefore it was done by caſting water on the Fore-

head

head and Face, as before ſhewed; for Baptized they all were, and becauſe that part of Mankind repreſenteth the whole Perſon, either in Old or Young, therefore they were Baptized by water caſt on that part, to wit, the Face; as by grounded Reaſon from Scripture is to be believed.

Beſides, 'tis evident to be believed, that many of theſe three thouſand which the Apoſtles Baptized were Children; ſeeing the Promiſe of the Pardon of Sin, was, by the Apoſtle *Peter*, (*Acts* 2. 39.) applied to the Children then preſent, as well as to their Parents, of the Pardon of their Sins, Water-Baptiſm being ordained by Chriſt for a Sign of Remiſſion of Sins: Now to all to whom the Promiſe is applied, the Sign of Remiſſion, to wit, Water-Baptiſm, belongeth to them; but the promiſe of Remiſſion of Sins was applied to them and their Children, (but more of that anon in the Third Query) for as it was the uſual manner of the Jews, when by Thouſands they followed Chriſt, to hear him Teach, and ſee the Miracles which he did, to take their Children with them; (as doth appear in that Miracle which Chriſt did, whom he Fed, with Five Loaves and two Fiſhes, Five Thouſand Men, beſides Women and Children, *Matt.* 14. 21. for ſo it was foretold by the Prophet, ſpeaking of the day of Chriſt, as it is written, *Thus ſaith the Lord, behold I will lift up my hand to the Gentiles, and ſet up my Standard to*

the People (to wit, the Jews) *and they ſhall bring their Sons in their arms*, (or Boſoms) *and thy Daughters ſhall be carried on their ſhoulders*, Iſa. 49. 22. Even ſo the Jews that reſorted to hear Chriſt, and afterwards his Apoſtles, Teach, and to ſee the Miracles which they did, they carried their Children with them, unto whom the Apoſtle *Peter* joyntly applying the Promiſes of Life and Salvation by Chriſt, in the remiſſion of their Sins in the Blood of Jeſus, ſaying, *The Promiſe is to you and unto your Children*: And this maketh way to the Second Query, which is,

Query 2. *To what end Water-Baptiſm, by the Lord Jeſus, was Ordained in theſe laſt days, for a Goſpel-Ordinance.*

Anſw. *John*, Surnamed the Baptiſt, (*Matt.* 3. 1.) with reſpect of his immediate Call to the work of Baptizing, hath ſhewed the end in the Sign, why Water-Baptiſm was ordained, namely, but that Chriſt ſhould be made manifeſt to *Iſrael*. *Therefore*, ſaith *John*, *am I come Baptizing with Water*, John 1. 31. The Apoſtle *Peter* likewiſe agreeth thereunto, ſaying, *Be Baptized for the Remiſſion of Sins*, Acts 2. 38. Again *Ananias* confirmeth the ſame ſaying, *Be Baptized and waſh away thy ſins*, Acts 22. 6. So then, in fine, the end why Water-Baptiſm was ordained, to make manifeſt by that outward Sign, that Chriſt, the Lamb of God, is now come, according

cording to the Goſpel-Promiſe preached to *Adam*, That the Seed of the Woman (*Gen.*3.15.) ſhall bruiſe the Serpents Head, that is, deſtroy the works of the Devil (1 *John* 3. 8.) and deliver them, who by Sin he had captivated into his Bondage, (*Heb.* 2.15.) As alſo according to the ſame Goſpel preached to *Abraham*, That in his Seed Chriſt, all the Families of the Earth ſhall be Bleſſed (*Gen.* 12. 3. *Acts* 3. 25, 26.) with the Pardon of Sin. And accordingly *John*, the Fore-runner of Chriſt, ſent, as an Herald before, the Prince of Life, (*Acts* 3. 15.) to prepare the way of the Salvation of Fallen Mankind, ſaith, *Behold the Lamb of God, that beareth away the ſin of the World*, John 1. 29. And this maketh way to the Third Query to be conſidered, which is,

Query 3. *What is it by Scripture Evidence, that giveth any Soul, Young or Old, Right to have Water-Baptiſm Adminiſtred on them?*

Anſw. We have ſhewed in the Second Query, that Water-Baptiſm is the viſible Sign of the Pardon of Sin, called the Sin of the World. Therefore the next thing is to be obſerved, what this Sin of the World is? And ſecondly, who are the Perſons that ſtand charged with this Sin? And thirdly, how Chriſt, *the Lamb of God, beareth away this ſin of the World* from theſe Perſons.

The Apoſtle *Paul* hath not only ſhewed, what this Sin of the World is, but alſo the World this Sin firſt entered into, and ſtand charged with the ſame; and alſo how Chriſt, the Lamb of God, taketh away this Sin from many who are guilty, as being under Condemnation: as it is written, *Wherefore as by one man ſin entered into the World, and Death by Sin, and ſo death paſſed upon all men, for that*, or in whom, *all have ſinned*, Rom. 5. 12. Now becauſe *Adam* was the Root of all Mankind, when he broke Gods Law by eating the Forbidden Fruit, all his Poſterity in his Loynes ſinned in him; for as *Levi* is ſaid to pay Tithes in *Abraham*'s Loynes, before he was born, when *Abraham* did (*Heb.* 7. 9.) even ſo we all in *Adam*'s Loynes, before we were born, brake Gods Law when *Adam* did; and this was the Sin that firſt entered into the World, and theſe are the Perſons Sin entered into, namely, the actual Sinner and his Seed; and for theſe, the Lamb of God is come, to bear away the Condemnation due to them, even Eternal Death, the Wages of this Sin, *Rom.* 6. 23.

Thus we ſee, in the Fall of Mankind, there were two ſort of Sinners, the one Actual, as *Adam* and *Eve*, the other their Seed, or Children in his Loynes, Sinners by Original Corruption, derived from Fathers to Children, who have *not ſinned after the Similitude of* Adam's *Tranſgreſſion*, (Rom. 5. 14.) as by their own act, but

but are Sinners by Derivation, or Original Corruption from them, and from theſe two ſorts of Sinners, Chriſt, the Lamb of God, is come in Perſon, who was the ſame Saviour for theſe two ſorts of Sins, (*Heb.* 13. 8.) yeſterday, from the day he was preached to *Adam*, unto that day *John* ſaid, *Behold the Lamb of God*, and unto the end of the World, which beareth away from theſe two ſorts of Sinners, the Sin of the World.

The way and the manner how this is done, is one and the ſame in all Ages, for as there are two ſorts of Sinners, the one who willingly Tranſgreſſed; Theſe God called, as he did *Adam* and *Eve*, to the Bar of Juſtice, (*Gen.* 3. 10, 11, 12, 13.) to anſwer for their Evil they had done, before the Judge of all the Earth, as appeareth in *Moſes* Narration; but *Adam*, when called, had loſt all Freedom of Will to Good; his Power being gone, he, with his Seed, were Satans Captives, holden by the Cords of Sin, (*Prov.* 5. 22.) ſo that inſtead of ſhewing any Remorſe of Conſcience for his Sin, as the Law required; as it is written, *He that covereth his Sins ſhall not proſper; but he that confeſſeth and forſaketh them, ſhall find Mercy*, Prov. 28. 13. but inſtead of Confeſſion he ſought to cover his Sin, (*Job* 31. 33.) by laying the fault on the Woman, as likewiſe did the Woman on the Serpent. Then God of his Free Grace, laid no more upon them, but a Fatherly Chaſtiſement in this

this Life (*Heb.* 12. 5, 6, 7, 8.) as he doth on all his Children, and freely forgave them and their Poſterity in them their Sin, in the glad Tidings of that Redeemer he had prepared (*Eph.* 1. 4 *Titus* 1. 2.) before the World was, for them, by the word of his Grace preached to them, that the Seed of the Woman Chriſt ſhould bruiſe the Serpents Head (*Gen.* 3. 15.) that is, expounded the Son of God, ſaith, *John* was made manifeſt, that he might deſtroy the works of the Devil, *John* 3. 8. Thus Chriſt, in the promiſe, took away the Sin of the World from theſe two ſorts of Sinners, which the Apoſtle proveth thus: *Therefore as by the Offence of one* (namely the firſt *Adam*) *judgment came upon all Men* (that is, on all Mankind; to wit, on all *Adam*'s Poſterity in his Loynes) *to Condemnation*: (for a Child is called a Man, *Gen.* 4. 1. *John* 16. 21.) *even ſo by the Righteouſneſs of one* (to wit, Chriſt the ſecond *Adam* in the Promiſe, the Seed of the Woman ſhall bruiſe the Serpents Head, as aforeſaid) *the Free Gift came upon all Men* (namely on the Actual Sinners and their Seed in them) *unto juſtification of Life*, Rom. 5. 18. Again ſaith the Apoſtle; *For if by one Man's Diſobedience* (namely the Diſobedience of the firſt *Adam*) *many were made Sinners* (even his Seed in him by original Corruption derived from him) *ſo by the Obedience of one* (namely the Obedience of Chriſt the ſecond *Adam*) *ſhall many be made Righteous*, Rom. 5. 19. and who, namely

namely the Believers and their Infants; for as the Infants of Unbelievers are charged, by original Corruption derived from Father to Child, with the Unbelief and Diſobedience of the firſt *Adam*, *Rom.* 5. 12. even ſo the Children of Believing Parents are diſcharged from the Condemnation due for that Sin, by the Obedience and Righteouſneſs of Chriſt the ſecond *Adam*, by the Free Grace of God imputed to them, according to the Promiſe in the Everlaſting Goſpel-Covenant; as the Apoſtle *Peter* applied to ſuch as Actually believed, and unto their Children, *Acts* 2. 39. ſaying, *The Promiſe is unto you and to your Children*: And again, *I will be merciful unto their unrighteouſneſs, and their Sins and Iniquities will I* (ſaith the Lord) *remember no more*, Heb. 8. 12. And thus as was the glad Tidings of the Goſpel firſt preached to *Adam*, as after the ſame, by *John* the Baptiſt, was preached to *Iſrael*; that Chriſt, the Lamb of God, was now come to take away the Sin of the World; meaning the Seed of the Woman, Chriſt now manifeſt in the Fleſh, was to deſtroy the works of the Devil, and deliver all ſuch, both Father and Children, who by Sin Satan had captivated into his Bondage, *Heb.* 2. 15.

And therefore as Water-Baptiſm was ordained for a Sign of Remiſſion of Sins, not only the Actual Sins of Parents, but when the Parents Actually believed, it alſo was a Sign of

of Remiſſion of the Sin to their Infants, as to them, who by original Corruption, Sin is derived in nature from Fathers to Children, and therefore by the Doctrine of the Goſpel, *Such are to be Baptized* (ſaith the Apoſtle) *every one of you in the Name of the Lord Jeſus for the Remiſſion of Sins: Becauſe the Lamb of God being come, hath taken away the Sin of the World*, which the Fathers and their Children were guilty of; and why be Baptized every one of you? for this reaſon ſaith *Peter*; *For the Promiſe* (*of the Pardon of Sins*) *is to you and unto your Children*; and this is Gods way in all Ages, of the Redemption of Fallen Mankind, that as Sin entered into the World by Families, ſo Chriſt came to Redeem Fallen Mankind by Families. And hence it is, that the Children born to Gods Covenanted People, are ſaid by God to be born to the Lord, whom although they be Man and Womans Children, by Nature called their Sons and Daughters; yet by vertue of the Free Grace of God in Chriſt, in the Covenant of Grace, into which they are accepted in all Ages with their Believing Parents; the Lord calleth ſuch Children (*Ezek.* 16. 8, 20, 21.) his Children and of his Kingdom, born unto him, his Heritage, the Fruit of the Womb, his Reward; for when *Adam* and *Eve* was Fallen, they, together with their Seed in them, were the World Sin entered into (*Rom.* 5. 12.) of whom Satan was Prince, as he is called (*John* 14. 30.) *The Prince*

of

of this World, Prince of the Power of the Air, the Spirit that now (from the days of *Adams* Fall) *worketh in the Children of Diſobedience*; and hence it is the Apoſtle ſaith (*Eph.* 2. 2, 3.) *by nature we are all Children of Wrath*; but when the Goſpel was preached to *Adam*, and ſo ever ſince to all who have Actually ſinned (as they did) God of his Free Grace mixing Faith with the word of Grace preached to them; by which power of his word Chriſt diſpoſſeſſeth the ſtrong Man armed (*Luke* 11. 20, 21, 22.) namely the Prince of the Fallen World (firſt in *Adam*'s Houſe or Children in his Loynes) taking from him all his Armour, wherein he truſted and divided his Spoil; for ſaith Chriſt when come in Perſon to perform that work he the promiſed Seed to *Adam* was to do, in bruiſing the Serpents Head (*Gen.* 3.15.) namely as it is written (*Luke* 11. 20.) *But if I* (ſaith Chriſt) *with the Finger of God caſt out Devils, no doubt the Kingdom of God is come upon you*: And hereupon when by the Preaching of the ſame Everlaſting Goſpel afore preached to *Adam* and to *Abraham*, to the Dead in Sin (*Rev.* 14. 6.) in the Spiritual *Babylon*, which cauſed ſuch an Earth-quake (*Rev.*11.13.) that the Tenth part of that Romiſh City or Church fell from her Traditions or Idol-worſhip, to imbrace Chriſt in his Government, in his Church or Kingdom; for their King, Prieſt or Propher, they being Tranſlated out of that Kingdom of Darkneſs, as in the beginning of this work, when

when *Adam* and *Eve*, with his Seed in him, were Translated out of Satans Kingdom of Darkness, into the Kingdom of the Dear Son of God; then as but one Family became Christs Kingdom; here many Families or little Kingdoms *of this World were become the Kingdoms of our Lord, and of his Christ* (Rev. 11. 15.) that so he might Reign among them by his Laws; as in *Adam*'s Family appeared, by the Offerings (*Gen.* 4. 3, 4.) *his Children brought and offered up to God in his Service.* Next in *Noah*'s Family, and so in *Abraham*'s Family as was the everlasting Covenant-Promise (*Jer.* 31. 1. *Gal.* 6. 16.) *I will be the God of all the Families of* Israel; for as the Fathers, with the Children, were together (by the Fall) Satans Subjects, Children of Wrath; even so the Children with the Parents, when their Fathers and Mothers, who had Actually sinned, believed, then their Children, who were Sinners by original Corruption derived from them, *Psal.* 51. 5. were restored with them, to be the Subjects of Christs Kingdom; as it is written (*Isaiah* 65. 23. *Acts* 2. 39.) *They are the Seed of the Blessed of the Lord, and their Off-spring* (or buds) *with them.* And thus Christ beareth away the Sin of the World in all Ages; first Christ in the Promise to *Adam* and *Abraham*, and when come in Person, bore away their Sins on his Body once offered for many (*Heb.* 9. 28) namely the Believing Fathers and Mothers and their Children in Infamy with them; as the Apostle

Apoſtle proves by *Rom.* 5. 19. For as *by one Mans Diſobedience many were made Sinners; ſo by the Obedience of one ſhall many be made Righteous.* Thus it is clearly proved, that the Infants or Children, together with their Believing Parents, are redeemed. Now, if the Children were not Redeemed with their Believing Parents, then Chriſt did not bare away the Sin of the World; Contrary to *John*'s Doctrine *John* 1. 29. If Infants were not a part of the World Sin entered into; Then Children are not by Nature Children of Wrath; contrary to *Paul*'s Doctrine. *Eph.* 2. 3. If Children are not of Chriſt's Kingdom, then they are of Satans. If Children are not to be brought up in the Nurture and Admonition of the Lord; then the Promiſe in the Goſpel belongeth not to Children in Infancy, contrary to *Deut.* 29. 29. *Acts* 2. 39. How many like Abſurdities may be brought upon the Doctrine of Anabaptiſtry, if they well conſider how they are led by a natural Fancy, in denying Infants to be Redeemed by the Blood of Chriſt, in the waſhing away of the Sin of the World, which they by natural Corruption are guilty of; but the Sin of the Infants Chriſt hath bore away, with the Sins of their Believing Parents; and Water-Baptiſm is ordained by the Lord, to be Adminiſtred on all that have their Sin or Sins pardoned by the Lord Chriſt; who by that Sign Water-Baptiſm Adminiſtred on them, Chriſt is to be made

manifeſt

manifeſt to them, that he hath waſhed away their Sin in his Blood; which is the only thing that gives any Soul Right to have Water-Baptiſm Adminiſtred on Young or Old. *Rev.* 1.5.

And thus the Lord Jeſus, as his Kingdom was firſt in one Family, ſo it ſtill continueth in Families: And therefore when *Adam* and his Wife, and Seed in him, was reſtored, there was only the Kingdom of Chriſt on Earth in *Adam*'s Houſe; and then for a time no Kingdom of Satan was on Earth, he being caſt out, as aforeſaid, and Chriſt taking Poſſeſſion. But becauſe, as the Anabaptiſts grant in their Narrative, there is Election of Perſons, *pag.* 3. therefore proceſs of time proveth (1 *John* 2.19.) that all in the viſible Covenant of Grace, viſible Members for a time in the Church of God, are not all of it; as appeared in the Perſon of *Cain*, ſo in the Perſon of *Cham*, or *Ham* the Son of *Noah*; therefore Man is to have his Judgment reſt with the Lord (*Iſaiah* 49. 4.) concerning the Infants of the Lords Covenanted People, commanded to be Trained up in the way (*Prov.* 22.6. *Eph.* 6. 4.) they ſhall go in; and if they continue in that Faith (1 *Tim.* 2. 15.) of Gods Elect, that was in their Parents, as *Timothy* did in the ſame Faith his Grand-mother and Mother had, (1 *Tim.* 1.5.) they ſo long are to be accounted a Holy Seed (*Ezra* 9.2. 1 *Cor.* 7.14.) Children of the Promiſe, born to the Lord, and ſo of his Kingdom, his Heritage, the Fruit of the Womb, his Reward, *Gal.* 3.28. *Ezek.* 16.20,21. *Pſal.* 127.

Now

Now then as that Wiſe King ſaith, That *even a Child is known by his doings*, Prov. 20. 11. (ſpeaking of the Children in Covenant, *Acts* 3.25.) *whether his works be pure, or whether it be right*: So when *Cain*, by his evil work, proved himſelf not to be of the Election, (wanting the Faith of Gods Elect which *Abel* had; known by his Action,) when wanting the work of Faith in Chriſt, his Offering was not accepted, for which he was filled with Wrath, but he being reproved, repented not, but adding Sin to Sin; as it is written (*Prov.* 29. 1.) *He that being often reproved hardeneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy*; ſo was he deſtroyed, as being caſt out of the Communion of Saints: As he confeſſed, ſaying (*Gen.* 4. 14.) *And from thy Face ſhall I be hid*; namely from the Favour and Light of the Countenance of the Lord, in his Kingdom of Grace and Worſhip; being deprived of the Bleſſing in Chriſt, that all the Infants born in the Covenant of Grace have, becauſe by the Free Love of God, Infants are accepted in Covenant with the Lord, with their Parents, if they, as they grow up, *continue in Faith, and Love, and Holineſs, with Sobriety*, they ſhall be ſaved: As the Apoſtle in his reproving the Church of God at *Epheſus*, in ſuffering Women to uſurp Authority over the Man, by Teaching as Men did, Quaker-women like, in the Aſſembly, againſt the very Order of Nature, and Command of God;

his reaſon in reproving the Female Sex was, for that *Adam* was firſt formed; and ſecondly for *Adam* was not deceived, but the Woman being deceived was in the Tranſgreſſion, notwithſtanding ſhe ſhall be ſaved in Child-bearing; that is, if ſhe, her Husband and Children, by the Word of Grace in the Promiſe, believe in the promiſed Seed God, Chriſt, manifeſt in the Fleſh, the Seed of *Adam* and *Abraham*; if they continue in that Faith and Love to God, in keeping his Commandments and Holineſs of Life, as becometh ſuch as are in Communion with the Lord, and Sobriety; the Women Adorning themſelves in Modeſt Apparel, as becometh Women profeſſing Godlineſs, they ſhall be ſaved, 1 *Tim.* 2. 9, 13, 34, 15.

By all which we ſee the ſame Doctrine of Faith, Holineſs and Love taught in *Adam*'s Family, is the ſame to us in Chriſt, according to the ſame Covenant of Grace that was made with *Adam* and his Children, whom he taught the way of the Lord; but when grown up, if as *Cain*, they abide not in it, as he ſo muſt they be caſt out; and this could not have been, had he not been a Member of the Church in his Infancy, born to the Lord in Covenant; but when he not proving to be of the Election, which the Apoſtle ſaith, obtaineth it or continueth it in abiding Faithful to the end; ſtanding faſt in the Faith, which *Cain* did not, but departed from the viſible Profeſſion thereof, *Luke* 8. 13. ſo fell away.

Now

Now then of *Cain*'s Seed the World of ungodly began to take Root in the Earth again; ſo that there was now on Earth the Kingdom of Chriſt in *Adam*'s Houſe or Family; and the Kingdom of Satan in *Cain*'s Houſe or Family, called the World of Ungodly, who both Fathers and Children were deſtroyed by the Flood of *Noah*: And then again there was only remaining the Church of God, or his Kingdom in *Noah*'s Family, the Fathers with their Wives and Children, a Holy Nation, a choſen Generation to the Lord, as *Iſrael* were by Families.

But in proceſs of time Satan had his Seed in the Church in the Perſon of *Cham* or *Ham* (*Gen.* 9. 25.) who for his Sin was caſt out of the Church, and of his Seed ſprang another World of Ungodly. As likewiſe in proceſs of time almoſt all the Poſterity of Bleſſed *Shem*, became Apoſtatized from the Faith: So that then it pleaſed God to call *Abraham* from his Idolatry out from his Fathers Houſe (*Joſhua* 24. 2. *Gen.* 12. 1) and with him and his Seed, as before with *Adam* and *Abraham* and their Seed, God made an everlaſting Covenant, or preached to him the everlaſting Covenant of the Goſpel, namely that in his Seed Chriſt, the Womans Seed, in the ſame Goſpel afore preached to *Adam*; *All Nations of the Earth ſhall be Bleſſed*, *Gen.* 12. 3. And when again the ſame Covenant was more particularly applied to belong to the Seed of his Body, of whom Chriſt muſt

be exſpected; as it is written, *I will make my Covenant between me and thee, and will multiply thee exceedingly*; beſides the Promiſe before made to him of his being *a Father of many Nations*; *and I will eſtabliſh my Covenant between me and thee, and thy Seed after thee in their Generations, for an everlaſting Covenant, to be a God unto thee, and to thy Seed after thee*, Gen. 7. 2, 5, 7. Now this Promiſe to be a God to the Believer and his Seed, is the Subſtance of the Goſpel-Promiſe; as it is written, *And they ſhall be his People, and God himſelf will be with them and be their God*, Rev. 21. 3. even the God of all the Families of *Iſrael*, Jer. 31. 1.

So then if the very Letter of the Goſpel be ſo plain, that in Chriſt the Families of the Earth ſhall be Bleſſed; and this Family is the Seed or Infants, or Children of Believers; and this Bleſſing is the Remiſſion or Pardon of their Sins; as it is written, *God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from your Iniquities*, Acts 3. 26. Water-Baptiſm being the viſible Sign thereof, therefore, ſaith *Peter* to Parents and Children, *be Baptized every one of you*; namely, that have their Sin or Sins pardoned, the Sin of the World, for the Promiſe in the Goſpel-Covenant is to you and unto your Children; is alſo confirmed by *John* the Baptiſt, that this is the Way of Salvation he prepared before the Lord, ſaying, *Behold the Lamb of God* (preached

to

to *Adam*) *is now come, that beareth away the Sin of the World*; of whom is afore proved, Children in *Adam* were a part thereof.

Now until the Anabaptiſts can prove, that the Infants were no part of the World Sin entered into, and ſo Children to be no Sinners; it remaineth proved, that Children are Sinners in *Adam*; and the Sin of the Infants of Believing Parents, is taken away by Chriſt the ſecond *Adam*, as well as the Sin of their Parents who had Actually committed: As we have the Teſtimony of the Spirit of God for to prove it in theſe words, but not as the Offence; ſo alſo is the Free Gift (*Rom.* 5. 18, 19.) for if through the Offence of one many be Dead, much more the Grace of God, and the Gift by Grace, which is by one Man Jeſus Chriſt, hath abounded unto many; and not as it was by one that ſinned, ſo is the Gift, for the Judgment was by one to Condemnation; but the Free Gift, is of many Offences unto Juſtification.

So then all is of Free Grace, both to the Actual Sinner, and his Seed in Infancy, who are Sinners by original Derivation: Now although God doth require of ſuch as have Actually ſinned, Actually to repent, and to make Confeſſion of their Faith before they may have the Sign of Remiſſion of Sins (if they were not before Baptized into the Name of Chriſt) to be ſet on them: So that great is the Difference between what it is that giveth any Soul,

Young or Old, Right to have Water-Baptiſm Adminiſtred on them; and what God requireth of Actual Sinners before they be Baptized: Therefore the very Letter of the Law, a Schoolmaſter leading to Chriſt, might teach the Anabaptiſts, that of whom did God require a Sacrifice of Confeſſion brought to the Altar figuring Chriſt, but from ſuch only that had Actually ſinned; yet the Infants of ſuch, by vertue of Gods Free Grace in the Covenant of the Goſpel, were Bleſſed with their Believing Parents, and the Males ſealed with the Seal of the Righteouſneſs of Faith; therefore called with their Parents, *The Bleſſed of the Lord*; as ſhall be more ſpoken to anon.

But now to inſert here the general Argument grounded on Carnal Reaſon, the Anabaptiſts bring as their main Pillar to deny the Right Infants have to Water-Baptiſm; publiſhed by *B. Keach* in his Book *Gold Refined*, P. 141. *That nothing leſs than Profeſſion of Faith and Repentance, can give any Soul, Young or Old, Right to have Water-Baptiſm adminiſtred on them.*

Anſw. If there were no Sinner pardoned, or their Sin or Sins remiſſed, there would not have been this Ordinance of Baptiſm ordained, ſeeing it is ordained for (a Sign of the) Remiſſion of Sins, that ſuch as have Right thereto, may have Chriſt made manifeſt to them, that he hath waſhed away their Sin or Sins in his Blood. But becauſe Chriſt, the Lamb of God, is come,

who

who taketh away, not only the Sin of ſuch Actual Sinners, whom his Father giveth Faith to Believe in his Son, but alſo the Sin of the World Infants ſtand charged with, by natural Corruption derived from their Parents. Now then, who is it, Man, even Sinful Man, that Meriteth a Right to have his Sins pardoned? or is it not Chriſt that hath done it for him? Surely if Remiſſion of Sins be the greater work, for which the Sign Water-Baptiſm is to be ſet on, than all that Chriſt hath waſhed away their Sin or Sins; the Right in the Seſſer, the Sign is alſo merited for them, by him that merited the greater for them; namely, the Remiſſion of Sin or Sins; ſo that for any to ſay, nothing but Profeſſion of Faith can give any Soul, Young or Old, Right to have Water-Baptiſm adminiſtred on them, is to rob Chriſt of his Honor, and Sinful Man to take the Glory to himſelf: That Man by his External Act, meriteth a Right to partake of one of the inſealing Goſpel-Ordinances; ſurely this Man's Faith is not built upon the Foundation or Doctrine of the Apoſtles or Prophets; for ſince Mans Fall, all Right Man forfeited from under a Bleſſing, to any Mercy, or Sign of Gods Mercy either Temporal or Spiritual, for even the very plowing of the wicked is Sin. So that in fine, when Man hath done all, with reſpect of Meriting by the beſt Act he can do, to obtain any Mercy from God, he is repulſed with this, That he is but an un-

profitable Servant, *Luke* 17.10. therefore by Grace is our Sins pardoned, and by the ſame Free Grace in Chriſt have we a Right to the Sign of Remiſſion of Sins; for was it not of Free Grace, that by the Sprinkling of the Blood on the Door-poſts of the *Iſraelites* in *Egypt*, that by that outward Sign, the Deſtroying Angel paſſed over them; and was not this Right merited for them by Chriſt their Paſſover; and not for any external Act they did or could do; even ſo we, to wit, all Believers and their Infants, as then they and their Infants, by the Blood of Sprinkling of Jeſus, our Paſſover the Deſtroying Angel paſſeth over us; for Chriſt our Paſſover is Sacrificed for us and our Children, as of old for the *Iſraelites* and their Children: For ſo it is written, as by the outward Sign in Baptiſm, *So ſhall he Sprinkle many Nations*; and *I will Sprinkle clean Water upon you, and ye ſhall be clean from all your filthineſs*, Iſa. 52. 15. Ezek. 36. 25. As it is in the Sign Water-Baptiſm, *Be Baptized and waſh away thy Sins* (or Filthineſs.)

By which it is clear, that the Right to Water-Baptiſm is merited by Chriſt only, for all ſuch whoſe Sin or Sins Chriſt taketh away, and by the Doctrine of the Goſpel, it is manifeſted, that Chriſt taketh away the Sin of the World, which Infants by original Corruption, derived from their Parents, were guilty of. And unleſs the Anabaptiſts can prove, that Infants were no part of the World that Sin entered into,

into, and ſo no part of the World from whom Chriſt hath taken away their Sin: But the firſt the Apoſtle hath proved, that Infants by the Fall, Sin entered into them by original Corruption derived from their Parents; *Adam* being the Root, therefore his Off-ſpring, his Branches could not be clean; as ſaith the Scripture, *Who can bring a clean thing out of an unclean?* no *not one*, Job 14. 4. And likewiſe the latter the ſame Apoſtle teacheth, as foreſaid; that is, *By one Mans Diſobedience many were made Sinners*; to wit, Children, *ſo by the Obedience of one*, to wit, Chriſt the ſecond *Adam*, *many were made Righteous*, the Believers and their Infants. But by the Anabaptiſts natural Faith, they cannot ſee this Myſtery of the Goſpel; and therefore leaning to their own Underſtanding, which is forbidden Man ſo to do in the Myſteries of Faith in the Goſpel, they run aground; ſaying, according to the aforeſaid Argument, *That Profeſſion of Faith and Repentance*, *giveth right to Water-Baptiſm*; from that Scripture, *He that believeth and is Baptized ſhall be ſaved.* From this and the like Scriptures, they plead againſt the Right the Infants of Believers have to be Baptized, without regard to the Free Grace of God to Sinners by the Doctrine of the Goſpel; for that Scripture is not underſtood a right, that an Abſurdity can be brought on the Inference they make; as for example, if as they ſay, *None ought to be Baptized, but ſuch as actually Believe:*

Then

Then by that Scripture, none can be Saved but only ſuch as Actually Believe; (for that Scripture ſaith, *He that Believeth not ſhall be Damned*:) which the Anabaptiſts affirm.

Now the true meaning of *Mark* 16. 16. He that hath Actually Sinned, if he doth not Actually Believe in Chriſt to be his Saviour and repent, and ſo forſake his Sins, he, according to the Revealed Will of God, hath no Promiſe of Salvation; but Infants, who are Sinners not by their own Act, but by original Corruption derived from their Father *Adam*, and ſo by nature naturally from their Father that begot them, they are Children of Wrath, until their Father or Mother Believe; and then, (until they like *Cain*, *Iſhmael* and *Eſau*, by their own Actual Sins prove Wicked:) If they abide Faithful, with *Abel* and *Iſaac*, they are to be eſteemed a Holy Seed, Gods Children, as aforeſaid from the Birth; ſo that the Promiſe of Remiſſion of Sins in the Covenant of Grace belongeth to them, and therefore have Right to the Sign of Remiſſion of Sins, Water-Baptiſm to be Adminiſtred on them by Free Grace: So that if the Argument were rightly ſtated, there is nothing leſs than the Pardon of Sins by the Merits of Chriſt, can give any Soul Young or Old, right to have Water-Baptiſm Adminiſtred on them. But if, as *B. Keach* ſaith, *Nothing leſs than Profeſſion of Faith and Repentance, can give any Soul, Young or Old, right to have Water-*

Water-Baptiſm Adminiſtred on them. Then how near a kin is the Faith of the Anabaptiſts, in this thing about Water-Baptiſm, to the Romiſh Clergy; for whereas the one ſay, *Profeſſion of Faith giveth right*; The other, *The Fathers have Decreed in the Council of* Trent, *That whoſoever ſhall ſay, Grace is not conferred by the work done, Let him be Accurſed.* Surely that which giveth any Soul Right to have the Sign of Remiſſion of their Sin or Sins Adminiſtred on them, is a Grace, a ſpecial Grace: But it hath been proved, that Remiſſion of Sins, or waſhing away of Sins, in the Blood of Chriſt, is the only thing which giveth any Soul Right to have Water-Baptiſm Adminiſtred on them; and therefore the Right is by Grace and not by Merit, for the Act done by any Mortal Man. *Simon Magus* made an external Profeſſion of Faith and Repentance, for it is ſaid he Believed, *Acts* 8. 13. If that had been that which only gave him Right to be Baptized, he would not have been told he had no Right nor part in that matter; and why, becauſe he was told he was in the Bond of Iniquity; therefore Profeſſion gave him no Right, but was only required of him, becauſe he had been an Actual Sinner; but it is the Remiſſion of Sins giveth Right, as aforeſaid, *be Baptized*, not for Profeſſion, but *for Remiſſion of Sins*: So the Right is merited by Chriſt for all, that the Scripture teſtifieth he hath bore away their Sin or Sins;

but

but Chriſt is come, who beareth away the Sin of the World, that Infants are guilty of, and we have proved, the Infants of Believers have their Sins pardoned. And this is the only thing which giveth any, young or Old, right to Water-Baptiſm. So that this Doctrine, that ſinful Mans external Act of Profeſſion, or the Godlieſt Mans external Act of Profeſſion giveth Right to Water-Baptiſm, is a new Doctrine no where found written in the Book of God: Now if this be the Anabaptiſts Goſpel, That God gave his Son to ſave Actual Sinners only, and theſe by their own Act Merit a Right to the Sign of Remiſſion of Sins; and that becauſe Infants cannot Actually profeſs Faith and Repent, that they have no Right to the Sign of Remiſſion of their Sins; or is it their Judgment, becauſe their Sin in Infancy is not pardoned; therefore they have no Right to the Sign. And whether doth this Doctrine lead theſe People, but to conclude either Infants are ſaved without Chriſt, or elſe have no Sin, and ſo Chriſt died not for them. If on the other hand they ſay, that Infants are Sinners, then they cannot be Saved without a Redeemer; if Redeemed, then they have Right to the Sign of the Remiſſion of their Sins, for no other Reaſon, but becauſe God, for Chriſt's ſake, hath pardoned the Sin of the World charged on Infants: As *John* ſaith in preparing the way of the Lord in the Salvation of Sinners,

Behold

Behold the Lamb of God, which taketh (or beareth) *away the Sin of the World.*

Again *B. Keach* having aſſerted the aforeſaid Argument to deprive the Infants of Believers, from the Right they have to Water-Baptiſm, merited by Chriſt for them, hath formed another Argument; leaſt his former, when tryed by the Golden Reed, Gods Word, *Rev.* 11. 1. with *Rev.* 21. 15. ſhould (as it hath been proved) be inſufficient to deprive the Infants of Believers of the Right to have Water-Baptiſm to be Adminiſtred on them: His words are theſe in his aforeſaid Book, *Page* 64. *There is no better way to know who or what manner of Perſons our Lord Jeſus hath commanded to be Baptized, than to go to the great Commiſſion of our Lord Jeſus,* Go teach all Nations, Baptizing them.

Anſw. That there is no better way, is granted, when the Commiſſion of the Lord Jeſus is rightly underſtood in his Will and Mind contained therein, which when rightly underſtood, will agree with the Doctrine contained in the Prophets and Apoſtles, on which our Faith is to be builded on, Chriſt Jeſus being the chief Corner-ſtone, *Eph.* 2. 20.

Therefore I deſire the Reader to obſerve theſe two things: Firſt, In the Commiſſion of the Lord Jeſus it is ſaid, *Matt.* 28. 19. *Go ye therefore and teach all Nations, Baptizing them.* It is alſo ſaid, *Go ye into all the World, and preach the*

the Goſpel to every Creature, Mark 16. 15. By every Creature is all Mankind that is called the World, which by the Fall Sin entered into Actual Sinners and their Seed or Infants, as afore proved: To theſe the Apoſtle preached the Goſpel, as it is written, *The Goſpel which ye have heard, and which was preached to every Creature which is under Heaven; whereof I* Paul *am made a Miniſter,* Col. 1. 23.

Secondly, What this Goſpel is, or from whence it was the Apoſtles were ſent, to gather or reap the ſame they were to teach, ſeeing, when they were ſent, no Goſpel was to be found written, but in Scriptures of the Prophets; therefore to this we ſhall firſt ſpeak, namely, what the Goſpel was, the Apoſtles were commanded to teach all Nations; it was no other than they found in the Scriptures of the Prophets, as it is written from the words of the Lord Jeſus to his Apoſtles: *I ſent you to reap that whereon ye beſtowed no labour; other men laboured, and ye are entered into their labour: And herein is that ſaying true, One ſoweth, and another reapeth,* John 4. 37, 38.

Now concerning this Goſpel the Apoſtles were commanded to teach, the Apoſtle *Peter* writeth, ſaying to the Primitive Chriſtians: *The Prophets have enquired, and ſearched diligently, who propheſied of the Grace that ſhould come unto you: Searching what, or what manner of time, the Spirit of Chriſt, that was in them, did ſignifie, when it*

it teſtified beforehand the Sufferings of Chriſt, and the Glory that ſhould follow. Unto whom it was revealed, that not unto themſelves, but unto us (mark that) but unto us, *they did Miniſter* (or ſerve unto) *the things which are now reported unto you, by them that have preached the Goſpel unto you, with the Holy Ghoſt ſent down from Heaven; which things the Angels deſire to look into,* 1 Pet. 1. 10, 11, 12.

Likewiſe the Apoſtle *Paul*, in his Defence before King *Agrippa*, to clear himſelf of the Charge the Jews laid againſt him, That he taught other Doctrine for Goſpel, than what he found written in the Prophets: His anſwer was, *Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying no other things then thoſe which the Prophets and* Moſes *did ſay ſhould come: That Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the Dead, and ſhould ſhew light unto the People, and to the Gentiles.* Then *Paul* ſaid to King *Agrippa, Believeſt thou the Prophets? I know that thou believeſt. Then* Agrippa *ſaid unto* Paul, *Almoſt thou perſwadeſt me to be a Chriſtian,* Acts 26. 22, 23, 27, 28. And again, when many Jews at *Rome*, had appointed a day to come to *Paul*'s Lodging, to be informed of his Doctrine or Goſpel he taught concerning Jeſus; it is written, *To whom he expounded and teſtified the Kingdom of God, perſwading them concerning Jeſus, both out of the Law of* Moſes, *and out of the Prophets, from morning till evening,*

Acts

Acts 28. 23. The Lord Jeſus himſelf likewiſe proved what he taught concerning himſelf, in coming into the World according to the Promiſe to *Adam*, proving himſelf to be the Womans Seed, God manifeſted in the Fleſh by the Prophets, *Beginning at* Moſes, *and all the Prophets, he expounded unto them in all the Scriptures, the things concerning himſelf*, Luke 24. 27. So that hence it is, that the Goſpel or glad Tidings of Chriſt our Saviour, the Apoſtles were ſent to reap their Doctrine they preached from the Scriptures of the Prophets, as the Apoſtle *Paul* ſaith, the Goſpel they taught, *is made manifeſt by the Scriptures of the Prophets, according to the Commandment of the everlaſting God, made known to all Nations for the obedience of Faith*, Rom. 16. 26. As in the Commiſſion, ſaying, *Go ye therefore and teach all Nations, Baptizing them*, Matt. 28. 19.

So then Chriſt ſent his Diſciples and Apoſtles, and the Jews, to ſearch the Scriptures, to wit, of the Prophets, to be informed of the glad Tidings promiſed them concerning the Meſſiah they looked for; as it is written, *Search the Scriptures, for in them ye think to have eternal Life, and they are they which teſtifie of me*, John 5. 39. For Chriſt in the Promiſe was the good Tidings of great Joy, preached by the Angel, *Luke* 2. 10, 11, 12, 13, 14. according to the Scriptures of the Prophets, *Iſaiah* 9. 6. *Micah* 5. 2.

Seeing it hath been proved what the Goſpel is, and from whence the Apoſtles reaped it; namely,

namely, out of the Scriptures of the Prophets; and that the Angel, upon the Birth of Chriſt, preached glad Tidings of a Saviour, out of the Scripture of the Prophets, *Luke* 2. 10,11,12. alſo Chriſt himſelf, and his Apoſtles, taught us no other glad Tidings than is written in the Prophets aforeſaid. It is therefore deſired, and required, of the Anabaptiſts, to ſhew us out of any part of the Scriptures of the Prophets, where they prove that Goſpel to be written, that preacheth glad Tidings to Actual Sinners, and not a like glad Tidings to their Infants in Infancy, who as we have proved, are Sinners by original Corruption, derived from Father to Children; and if dying in Infancy cannot be ſaved, if there be no Promiſe or glad Tidings of Salvation for them in the Goſpel in Infancy, commanded to be preached to all Nations, that is, to every Creature of Mankind; unleſs they will at once affirm and prove, that Infants are no part of Mankind that the Goſpel is to be preached unto, with their Parents, under the name of every Creature, *Col.* 1. 23.

To the ſecond thing to be conſidered in the Commiſſion of our Lord Jeſus, who came to ſave Sinners, yea Sinners of two ſorts as afore proved, the Fathers with their Infants; and that theſe are the Perſons every Nation conſiſteth of, is thus proved: If that the Scripture may be allowed to expound its own Senſe in every Article of Faith, as in leſſer matters,

therefore we read, that after the Flood were only left alive *Noah* and his Family, among which *Noah* had three Sons, *Shem, Ham and Japheth, and unto theſe were born Sons after the Flood*: And *by theſe were the Iſles of the Gentiles divided in their Lands; every one after his tongue, after their Families, in their Nations,* Gen. 10. 1,5. *Theſe are the Families of the Sons of* Noah, *after their Generations, in their Nations; and by theſe were the Nations divided after the Flood,* ver. 32. By which it appeareth that every Nation conſiſteth of Families after their Generations, that is, the Father and Mother with their Children, the two ſort of Sinners Sin entered into by the Fall of *Adam* as aforeſaid: And likewiſe as aforeſaid Chriſt was proclaimed when come according to the Goſpel preached to *Adam* and to *Abraham,* that in Chriſt *all the Families of the Earth ſhall be Bleſſed,* Gen. 12. 3. namely with the Pardon of Sins; ſo Chriſt came to take away the Sins of the World by Families, becauſe he came to ſave that which was loſt, *Luke* 18.11. but Mankind was loſt by Families, *Rom.* 5. 12. as afore ſhewed. Now whereas *Moſes* writeth, concerning the Goſpel preached to *Abraham,* ſaying, that in his Seed Chriſt, *all the Families of the Earth ſhall be Bleſſed,* Gen. 12. 3. The Apoſtle *Peter* preaching that Goſpel-Promiſe to the Nation of the Jews, in his firſt Sermon applied the Promiſe in the Bleſſing to the Father and Mother with their Children, ſaying,

The

The Promiſe is to you and unto your Children, Acts 2. 39. And in his ſecond Sermon, expoundeth the word all Families, written by *Moſes*, to be *Kindreds of the Earth ſhall be Bleſſed*, Acts 3 25. The Apoſtle *Paul* expoundeth the word *Families* by *Moſes*, *Kindreds* by *Peter*, to mean *Nations*, even Men, Women and their Infants; and theſe are the Perſons, which, by Chriſts Commiſſion, are to be Taught and Baptized, *Gen.* 12. 3. *Gal.* 3. 8.

Now, as to the manner the Actual Sinners muſt be taught, and they muſt actually confeſs and forſake their Sins, becauſe they had actually ſinned, before they may be Baptized; and when the Parent believed, then *Peter* applied the Goſpel-Promiſe to the Believers and their Infants or Children as aforeſaid, *Acts* 2. 39. So then a Man's Family under the Promiſe, are his Children in Non-age (other of their Children, if they have any that have actually ſinned, as have their Parents, muſt actually repent and believe before Baptized) but the Infants in Non-age muſt be Baptized when their Parents are Baptized, becauſe their Sin charged on them, is by original Corruption derived to them, pardoned with them, as *Adam*'s Children and *Abraham*'s, and all Believing *Jews* and *Gentiles* Children in all Ages were, elſe Children dying in Infancy, could not be ſaved by the revealed Will of God, becauſe they are *by Nature Children of Wrath*, Eph. 2. 3.

Now this is Gods way in his word, that as Families, Kindreds, Nations, are one and the ſame, and as a Mans Children are his Family under the Promiſe in the Goſpel, and a Mans neareſt Kindred under the Promiſe are his Children, and that every Family is a little Nation, as we ſee before of *Noah*'s three Sons, the Iſles of the Gentiles were divided, every one after their Families in their Nations; ſo when a Believer and his Children are joyned to the Lord, called a Family or Kindred, a little Nation is joyned to the Lord; as *Judah* when they came up out of *Babylon* by Families, were joyned to the Lord, *Jer.* 50. 5. as before all *Iſrael* were joyned to the Lord by Families in the Wilderneſs, *Deut.* 29. 10, 11, 12, 13. The Father and Mother with their Infants, a Holy Nation; for ſaith the Prophet, meaning many Families, little Nations were joyned to the Lord in that day; as it is written, *many Nations ſhall be joyned to the Lord in that day, and they ſhall be my People, Zach.* 2. 11. as *Iſrael* were Gods People by Families, and ſo, many Families in Covenant with the Lord, make one Holy Nation both of old and now; as by *Exod.* 19. 6. with 1 *Peter* 2. 9. is proved, how God calleth his People by Families, ſome out of every Nation, as it is written, *Thou haſt redeemed us to God by thy blood, out of every Kindred, Tongue, People and Nation*, Rev. 5. 9. But Nations, as the whole People in *England*, *France*,

France, *Spain*, *Holland*, or other Nations, never was yet heard of to be all Converts in one day; or ſuch a Nation to be joyned to the Lord, every individual Perſon, in one day; but *Iſrael*, as many Families, was joyned to the Lord in one day; being actual Believers and their Seed; ſo were they a Holy Nation in a Holy Covenant, *Dan.* 11. 28, 30. a Nation in the midſt of a Nation or Nations about them; to whom, ſaith the Lord, in reſpect of their Faith, Worſhip and Marriages, they *ſhall not be reckoned among the Nations*, Numb. 23. 9. So now as every Goſpel Church conſiſting of Families, as the Churches of God in all Ages did, are as diſtinct Bodies, Holy Nations, yet conſidered as under one chief Sheepherd Chriſt, they are but one Fold, one Nation or Brotherhood, 1 *Pet.* 2. 17. in all the World, called, The Family of Heaven and Earth, *Eph.* 3. 15. over whom Chriſt is King, King of Saints, *Rev.* 15. 3. as in civil States, earthly Kings are called Kings, or *King of Nations*, Gen. 14. 1. unto whom both Believers as well as others, are to obey them in Civil things in the Lord, as Chriſt himſelf paid them Tribute; by which example, as in other Duties, all Chriſtians are commanded by the Apoſtles to obey, *Rom.* 13. Now to Nations conſiſting of Families of Unbelievers, the Apoſtles were ſent by Chriſt to preach the glad Tidings to

Families and Kindreds, *Rev.* 14. 6. Therefore whoſoever ſhall preach any other Goſpel than is found in the Prophets, ſent to be preached to Families, preacheth not the Goſpel of Chriſt, but another not found in the Prophets. And therefore how dare any Man preach ſuch a Doctrine for Goſpel, that is not written in the Prophets, that Adult Perſons only have the Promiſe of the Pardon of their Sins, and are ſaved by Chriſt, and not their Infants with them; when as the Angel, ſent to *Cornelius*, durſt not deliver any ſuch Meſſage as the Anabaptiſt Doctrine is, that he ſhould ſend for *Peter*, to tell him words whereby he (that had been an Actual Sinner) ſhould be ſaved only, and not his Houſe, his Child or Children in Non-age with him, who were Sinners, Children of Wrath by original Sin derived from Fathers to Children; but the Meſſage from God by the Angel, was, according to the Goſpel contained in the Prophets, in Chriſt, Families or Kindreds ſhall be Bleſſed, as aforeſaid. Therefore *ſend for* Peter, *and he ſhall tell thee words whereby thou ſhalt be ſaved, and thy Houſe*; as anon ſhall by Scripture evidence be proved, that a Mans Houſe are his Children, his near Kindred, who are not Sinners in Infancy by their own act, but Sinners, as aforeſaid, by original Corruption, derived from Father to Child, by the Fall in the firſt *Adam*, and are therefore by Grace ſaved from Wrath to come by Chriſt the ſecond

Adam,

Adam, the Sheepherd of his Sheep, who hath in his Fold, bought with his pretious Blood, Lambs as well as Sheep, Infants as well as their Parents. As was foretold by the Prophet when he ſhould come; his fore-runner *John* ſhould proclaim that Chriſt, who was born a Lamb, a Sacrifice, a Saviour, ſhould like himſelf be a Sheepherd, moſt compaſſionate to all his Redeemed, as it is written, *He ſhall feed his Flock like a Sheepherd, he ſhall gather the Lambs with his Arm, and carry them in his Boſom*, Iſaiah 40. 11.

This did Chriſt when he was on Earth, took Infants, Lambs of his Fold, of his Kingdom, in his Arms, or in his Boſom, and Bleſſed them, *Mark*. 10. 13,14,15,16. for by the word Boſom, is ſignified one near him Beloved; as *John* by that Sign leaning on Chriſts Breaſt or Boſom, *John* 13. 23. was ſaid to be the Diſciple whom *Jeſus* loved: And whether was poor *Lazarus* carried by the Angels, but into *Abraham*'s Boſom, as one dearly Beloved of his Father; ſo Chriſt was by that word Boſom, manifeſted as one moſt dearly Beloved of his Father, *John* 1. 18.

But now the Anabaptiſts by their new-found Goſpel, would perſwade, that in Chriſt's Fold, he hath no Lambs, but all Sheep: Adult Perſons, ſuch a Fold was never heard of in Holy Scripture to be the Fold of Chriſt; nor from the borrowed Metaphor of Sheepherds with their Folds on Earth. So that this Doctrine

of the Anabaptiſts is againſt the very order in things Natural, and ſo in things Spiritual; that a Sheepherds Flock ſhould have no Lambs among them; but we ſhall, by Gods help, prove Chriſts Fold, his Church on Earth, in all Ages, had Lambs in that Fold, as well as Sheep, called a Mans Houſe, Children, or Lambs of the Sheep, Men and Women: Gods Holy Flock *are Men*, Ezek. 34. 3. ſuch as Fell in *Adam*, and were Reſtored in Chriſt, *Rom.* 5. 18.

And that a Mans Child or Children are his Houſe, ſaved with him, according to the Goſpel preached unto *Abraham*, that in Chriſt his Seed, *all the Families of the Earth ſhall be Bleſſed*; and that every Nation to whom the Goſpel is ſent to be preached, conſiſteth of Families or *Kindreds*, *Rev.* 14. 6. *Acts* 3. 25. as firſt concerning the Nation of the Jews, in the Scriptures of the Prophets, Children are there called a Mans Houſe, and ſo in the New Teſtament; we therefore are moſt certainly right in underſtanding of Scripture Terms or Phraſes, in the true meaning thereof, according as the Scriptures expound themſelves; as for example, that a Mans Child is called a Mans Houſe; when any Man Married in *Iſrael*, and died without Iſſue, his next a Kin was to take his Brothers Widow to Wife, and the firſt born Son was to bear up the Name of the Deceaſed, but if he refuſed to take his Brothers Widow to Wife, *Then ſhall his Brothers Wife, in the preſence of the Elders, looſe his*

his Shoe from off his foot, and ſpit in his face, and ſhall anſwer and ſay, So ſhall it be done unto the man, that will not build up his Brothers Houſe, Deut. 25. 5. to 9. And thus *Ruth* did to her deceaſed Husbands next a kin, that refuſed to build up his Brothers Houſe, but when *Boaz* took her to Wife, the Elders Prayer was, *The Lord make this Woman like* Rachel *and* Leah, *which two did build the Houſe of* Iſrael, Ruth 4. 11, 12. that is, by bearing Children unto *Jacob*, here we ſee a Child or Children are a Mans Houſe, by Scripture Explanation: Likewiſe the Widow of *Sarephtha*'s Son is called *her Houſe*, ſee 1 *Kings* 17. 9. to 15. and when God promiſed to make the Barren Woman Fruitful, it it written, *He maketh a barren Woman to dwell in an Houſe*; that is, *to be a joyful Mother of Children*, Pſalm 113. 9. To this truth that a Mans Child or Children are his Houſe, the Doctrine of the Apoſtle agreeth with the Doctrine of the Prophets, for when the Apoſtle *Paul*, in ſhewing the Qualifications of one to be called into the Office of a Biſhop or Paſtor of a Congregation in the Church of God, it is written, 1 *Tim.* 3. 4, 5. *He muſt be one that ruleth his Houſe well*, (the Houſe being explained in the next words) *having his Children in ſubjection*; the reaſon is given, *For if a man know not how to rule his own Houſe* (his Children) *how ſhall he take care of the Church* (or Houſe) of Gods Children Young or Old. To confirm this Truth, that Children are a Mans

Mans Houſe under the Promiſe of Remiſſion of Sins, and ſo of Salvation by Chriſt, according to the Goſpel preached to *Abraham* in Chriſt, all Families of the Earth ſhall be Bleſſed; Chriſt ſaid to *Zacheus* (when he confeſſed his Faith and repented) *This day is Salvation come to this Houſe* (Luke 19. 9.) *or Children.*

For this reaſon, although he was in all likelihood a Gentile, yet becauſe he had the Faith of *Abraham*, therefore he was his Son, believing as *Abraham* did, that God was a God not only to him when he actually believed as *Abraham* did, but a God unto his Seed, in that Salvation was come to his Houſe, his Children with him; therefore to whom the Goſpel is by the command of Chriſt to be preached unto, and the Promiſes applied to them, *go teach all Nations*, theſe are they by *B. Keach*'s own grant, that our Lord Jeſus hath commanded to be Baptized; as it is written in the great Commiſſion, *Go teach all Nations*, (*Families or Kindreds of the Earth*) *Baptizing them*, &c.

Again, ſeeing *Lydia* and *Stephanus* were Baptized, and their Houſholds (*Acts* 16. 15. 1 *Cor.* 1. 16.) if the Scriptures of the Prophets do expound to us, That a Man and Womans Houſhold were their little ones, their Sons and Daughters; then we hope none can deny, but that the Believers and their Children were Baptized; for the proof whereof, we read how *David* and his Men dwelt with *Achiſh* at *Gath*, *every*

every Man and his Houſhold, 1 Sam. 27. 3. but in proceſs of time, while *David* and his Men were abſent from their Families, their Wives and Children were taken Priſoners; ſo that as it is written, *Every Man lamented for their Sons and Daughters*, 1 Sam. 30. 6. Thus what before were called their Houſholds in 1 *Sam.* 27. 3. are explained to be their Sons and Daughters.

Again it is written, *Jacob* went down into *Egypt*, *Every Man and his Houſhold*, Exod. 1. 1. the Father and Mother, with their Children, concerning whom, *Joſeph* ſaid unto his Father and Brethren, *I will nouriſh you and your Houſholds*, *Gen.* 45. 11. which is expounded, *I will nouriſh you, and your little ones*, called their little ones in *Gen.* 46. 5. and 50. 21. Now if Men will not believe the Spirit of God, his own expounding his own word, to be ſufficient ground of Faith to believe, that the Houſhold is the Children or little ones of his People; there is no credit to be given to ſuch Teachers, or People in Matters of Faith; but the Spirit of God hath expounded the Houſholds to be Children; therefore all that will take Gods word for their warrant, may anſwer themſelves, That the Apoſtles Baptized Children, or little ones of Believers, when they Baptized Believers and their Houſeholds.

If the Anabaptiſts will not believe this, let them ſhew better, or more clear proof for any thing, as an Article of their Faith, which they believe,

believe, making the Scriptures of the Prophets and Apoſtles, agree in one harmony together. But if any ſhall object, that Servants are included in the word Houſhold, on purpoſe to cavil at the Right Infants of Believers have to Water-Baptiſm. The Anſwer is to them, ſuch need to be taught, rather than to be accounted Teachers that can no better diſtinguiſh between a Son, a Child, and a Servant; the very light of Nature might convince them, that great is the difference between a Son and a Servant; a Mans Son is his very next a Kin (*Gen.* 12. 1. with *Gen.* 43. 7. *Gen.* 15. 4. and 21. 10. *Gal.* 4. 7.) Heir to his Father, beareth his Fathers name, a Maſter to his Fathers Servants: As for example, when *Abraham* ſent his Servant to take a Wife for his Son *Iſaac*, in their return, *Rebecca* ſeeing a Man coming in the Field to meet them, ſhe asked the Servant, who that Man was; he ſaid, it was his Maſter, to wit, *Iſaac*, *Gen.*24.65.

Again, the Prodigal Son, when returning to humble himſelf to his Father, ſaid, Father, not Maſter, but *Father, I have ſinned againſt Heaven, and before thee; I am no more worthy to be called thy Son, make me as one of thy hired Servants*, Luke 15. 18. Now by all this we ſee a Servant is inferior to a Son; therefore when the Angel ſaid to *Cornelius*, Send for *Peter*; he called two of his Hired or Houſhold Servants (*Acts.*10.7.) theſe were not the Houſe, but Servants to the Houſe,

Houſe, but a Son abideth in the Houſe, becauſe he beareth the Name of the Houſe for ever, or for Life: So then, if a Servant were equal with a Son, an Heir, or to bear up the Mans Name, doubtleſs *Abſalom*, who had no Son to bear up his Name, therefore he erected a Pillar, (2 *Sam.* 18. 18.) which he needed not to have done, if a Servant had been equal with a Son, to have borne up his Name, as a Son doth his Fathers Name. And who were they that were called the Houſe of *Iſrael*, the Houſe of *Aaron*, but their Children, and not their Servants. Thus we ſee none are properly a Mans Houſe, or Houſhold, but a Mans Children: So *Leah* and *Rachel*, as aforeſaid, are ſaid to build the Houſe of *Jacob* or *Iſrael*, by bearing Children in the Covenant, Heirs with *Iſaac* in Infancy of the Promiſes in Chriſt, until they, with *Iſhmael*, for Sin be diſherited, and become Servants with the Bond-womans Son.

Obj. Another pretended Plea is, ſay the Anabaptiſts, *Shew us a Child by name that was Baptized.*

Anſw. It was the way of Chriſt to ſome, to anſwer a Queſtion by a Queſtion; we ſay to them, ſhew us a Woman by name, that received the Lords Supper. They will anſwer, it is evident that Diſciples did break Bread at the Lords Supper, and Women are called in Scripture Diſciples; therefore here is ſufficient ground to believe, that Women did partake of the

the Lords Supper. It is granted, a Scripture Conſequence is good Proof, that it is to be believed, even in an Article of Faith. Now then, we read that Infants at eight days old, with their Parents, are called Diſciples in Scripture, as it is written, *Acts* 15. 10. when circumciſed, *Why therefore tempt ye God, to put a Yoke upon the Diſciples neck, which neither our Fathers nor we were able to bear.* This anſwer was made by the Apoſtle, when the Jews that Believed, taught, that unleſs the Gentiles and their Children were Circumciſed, *they could not be ſaved*; here Infants, with their Parents, are called *Diſciples*. So then we read, that Diſciples were Baptized, Infants being by the Spirit of God called *Diſciples*: We have grounded reaſon to believe, that Infants were Baptized, by the Anabaptiſts own grant, proportionably to their own Plea aforeſaid in the Objection.

And that Infants of Believers have right to Water-Baptiſm, is moſt certain, becauſe Chriſt hath taken away their Sin; as *John* ſaith, *Behold the Lamb of God, which taketh away the Sin of the World*: So is Salvation come to them as to their Parent, when he the Father actually Believeth; as Chriſt ſaid to *Zacheus* (*Luke* 19. 9.) when he believed, *This day is Salvation come to this Houſe, for as much as he is a Son of* Abraham, having the Faith of *Abraham*, believing as *Abraham* did, that God was a God to him, and unto his Family or Seed, his Children; and they that have

have not this Faith, have not the Faith of *Abraham*, ſo are not *Abraham*'s Seed; and if not Children of *Abraham*, they are not of Chriſt; for it is written, *Gal.* 3. 29. *If ye be Chriſts, then are ye* Abraham's *Seed, and Heirs according to promiſe.* So the Children of the Promiſe are accounted for the Seed; but the Believer, and his Child or Children, are Children of the Promiſe; for ſo is the Doctrine of the Prophets, taught by the Apoſtles to the Believers and their Seed, *Acts* 2. 39. *For the promiſe is to you, and unto your Children*; from that word written, *Ye are the Bleſſed of the Lord, and your Off-ſpring* (or Buds) *with you, Children of the Covenant God made with their Fathers,* Iſaiah 65. 23. Acts 3. 25. Moreover the truth of this is confirmed by the Babes of Chriſts Kingdom, who together with their Parents, wellcomed the Lord Chriſt, their Saviour into his Kingdom, acknowledging Chriſt to be their Saviour; ſo that the Children, *Crying in the Temple,* Hoſanna *to the Son of* David, *Matt.* 21. 15. that is, *O Lord Save*, or, *Give Salvation O Lord*: And this was a trouble to ſuch Men, then carnal Chriſtians, that expected they ſhould be accepted, for the external act done, who knew not the way of the working of the Spirit of Chriſt in the Infants of his Kingdom. But Chriſt defendeth their Fact, by the Scriptures of the Prophets, and ſaid unto them that were ſore diſpleaſed, when they ſaid to Chriſt, *Heareſt thou what theſe* (to wit, the Children)

dren) *ſay*? And Jeſus ſaid unto them, *Yea, have ye never read* (Pſalm 8. 2. Matt. 21. 15, 16.) *out of the Mouths of Babes and Sucklings thou haſt perfected praiſe.*

Foraſmuch as the Lord hath ſaid, concerning theſe Infants of his Covenant; *And this is my Covenant with them* (Iſa. 59. 21.) *my Spirit that is upon thee, my words which I have put in thy mouth, ſhall not depart out of the mouth of thy Seed, nor out of the mouth of thy Seeds Seed, ſaith the Lord, from hence forth and for ever.* Thus Gods Promiſe is, *I will pour my Spirit upon thy Seed, and my Bleſſing upon thine Off-ſpring*, Iſaiah 44. 3. Which was here made manifeſt, to the Amazement of natural Profeſſors. Thus we ſee that the Fruit of Faith in Children appeareth in time, in due ſeaſon, when God requireth Fruit of them, as Plants in his Vineyard come forth, ſaying, *But thou haſt took me out of the Womb, thou didſt make me hope when I was upon my Mothers Breaſt, I was caſt upon thee from the Womb; Thou art my God from my Mothers Belly*, Pſalm 22. 9, 10. Thus the Lord Sanctifieth his from the Womb, *Jer.* 1. 5. and as it is written, *The Babe leaped in the Womb for joy*, Luke 1. 41, 42, 44. when the Mother was affected with Spiritual Joy; of ſuch the Lord ſaith, *Hear*, O Jacob, *and all the Remnant of the Houſe of* Iſrael, *which are born by me from the Belly, which are carried from the Womb even to your old Age*, Iſaiah 46. 3. theſe by vertue of the Promiſe to the Father and Child ſay,

my

my Fathers God, and I will exalt him, Exod. 15. 2. So that the Subjects of his Kingdom are *Young Men and Maids, and Old Men and Babes*, Pſalm 148. 12, 13. are all called upon *to Praiſe the Lord* in due ſeaſon; as Chriſt aforeſaid, *out of the mouth of Babes thou haſt perfected thy praiſe.* Now then, as Infants were a part of the Subjects of the Kingdom of *David*, and that the Infants were a part of the Honour of his Kingdom, as *Solomon* ſaid, *In the multitude of People is the Kings Honour*, Prov. 14. 28. Then for the Honour of the Lord Jeſus, whom *David* figured in his Kingdom; as it is written, *They ſhall hang on him* (to wit, on Chriſt) *all the glory of his Fathers houſe, the Off ſpring, and the Iſſue, all Veſſels of ſmall quantity, from the Veſſels of Cups, even to all the Veſſels of Flagons*, Iſaiah 22. 24. which Veſſels great and ſmall, are Saints Young and Old, Believers and their little ones, *A choſen Generation, a Holy Nation*, Exod. 19. 5, 6. 1 Pet. 2. 9. every Veſſel great and ſmall, *Sanctified and made meet for the Maſters uſe*, 2 Tim. 2. 21. as we ſee by the Children in the Temple, for out of their Mouth the Lord perfected his Praiſe, crying *Hoſannah* to Chriſt their Saviour.

Theſe things throughly weighed, what a wicked Principle are theſe Men of, that deny Infants the Sign of the Remiſſion of Sins, Water-Baptiſm, and utterly reject them from being viſible Members of the Church of God, or Subjects of Chriſts Kingdom; and ſo deprive

the Lord Jeſus of at leaſt a third part of the Subjects of his Kingdom; robbing him of his Honor, as aforeſaid, the multitude of People, is the Kings Honor; which Honor they will not allow Chriſt, but exempting them out of the Covenant of Grace in Infancy, to be ranked among the Infants of the vileſt of Men, Turks and Pagans: For what ſaith the Scripture concerning ſuch as are without, that is, without Gods Covenant, *Rev.* 22. 14, 15. they are reckoned among *Dogs*, *Sorcerers and Whoremongers, and Idolaters, and whoſoever loveth and maketh a Lye.* And this is the State the Anabaptiſts reckon their own Children in; and if dying in Infancy, they in their own judgment, as aforeſaid, muſt periſh to all Eternity; O horrible Principle! for there is no middle way of Purgatory, either the Children of Believers are in the Covenant of the Goſpel or out, if within, as hath been proved, they are Bleſſed and Happy, dying in Infancy, *For Bleſſed are the Dead that dye in the Lord*, Rev. 14. 13. that is, in his Covenant. If, as the Anabaptiſts ſay, without the Covenant, then under the Curſe, *Curſed Children*, without God in the World. So that it is a Spiritual Cheat, as aforeſaid, to ſay, to blind the Eyes of the People that hear them, that the State of Infants is ſecret; the contrary hath been evidently proved, by theſe and like Scriptures, *Rom.* 5. 12. *Eph.* 2. 3. *Deut.* 29. 29.

Again,

Again, that which blindeth theſe People that they cannot ſee the Kingdom of God, and ſo do not know the Subjects of the ſame, is becauſe they reaſon carnally againſt Infants thus, that becauſe many of the Children of Believers fall away, and become Profane; therefore ſay they, they have no right in Infancy to Water-Baptiſm. If theſe Men would look back in and among themſelves, and ſee how many of them whom they re-baptize by Dipping, do fall away to deny that to be any Baptiſm at all; as how many of them turn Quakers, who deny Water-Baptiſm as well as the Lords-Supper, not now to be externally Adminiſtred, and ſo no Goſpel Ordinances: They might for ſhame be ſilent from ſuch vain Objections againſt the Baptizing of Infants, until they could enter into the Secret Council of God, to know who among them, ſhould renounce their way, and turn to another, and who would not.

Again, another Objection they make to deprive the Infants of Believers from their Right to Water-Baptiſm, *That Chriſt was Baptized at Thirty Years of Age, therefore none but Men and Women of Years are to be Baptized.*

Anſw. This is as Carnal a Plea as the former, for herein they ſtill bewray their Ignorance, knowing not the reaſon why Chriſt was not Baptized until he was Thirty years of Age, for as God is a God of order, ſo Chriſt, as Man, kept order in all things he did: So that as he

came to fulfil all Righteouſneſs for Believers and their Infants, waited for one foretold of by the Prophet *Iſaiah*, to begin that work which was to continue for a Goſpel-Ordinance; as it is written, *The Voice of him that crieth in the Wilderneſs, Prepare ye the way of the Lord, make ſtraight in the Deſert a High-way for our God*, Iſaiah 40. 3. Matt. 3. 12. Now although Chriſt was God, yet was he alſo Man, and ſo waited for a Miniſterial Officer to begin ſo great an Ordinance, a Goſpel-Ordinance, to remain as a Sign of Juſtification by Chriſts Righteouſneſs in the Remiſſion of the Sins of the Believers and their Infants, whoſe Sin or Sins he had bore away in Promiſe, and was now come in Act to bare away in Perſon their Sins, as a Lamb ſlain in the determinated Council of God before the World was.

Therefore *John* being the Son of a Prieſt, might not begin his Miniſterial Office according to the Law (not then aboliſhed) until he was Thirty years of Age, *Numb.* 4. 3. The Lord Jeſus (as Man being but Six Months younger) was Baptized ſo ſoon as *John* began his Miniſtry; and this was the reaſon why Chriſt was not Baptized until he was about Thirty years old. So that this Plea from Chriſts being not Baptized until he was a Man grown, is Inſufficient to prove that Infants are not to be Baptized: thus we ſee what Windings and Turnings, by any Colour or vain Deceit, theſe People lye in wait

wait to deceive by, who turn away their Ears from the Truth, and be turned unto Fables, 2 *Tim.* 4. 4.

Another Pretence is, they plead the order of words, *go Teach and Baptize*; ſo that from hence by carnal Reaſon, without reſpect to the Analogy of Faith, according to the Doctrine of Baptiſm, they infer, That no one is to be Baptized until he is capable to underſtand Doctrine. If the order of words would ſatisfie theſe People, we read, John *did baptize in the Wilderneſs, and preached the Baptiſm of Repentance for the Remiſſion of ſins*, Mark 1. 4. Here by this Scripture we ſee the order of words runneth, John *Baptized and Taught*; as elſewhere it is written, *Go Teach and Baptize*. To contend about words we are forbidden, but commanded to contend for the Faith once given to the Saints. Then for a ready way to underſtand the order of words in this matter, we muſt begin at the Root, the Figure, or Forerunner of Water-Baptiſm, namely, Circumciſion; the one coming in room of the other, as they both ſignified one and the ſame Benefit to Believers, and their Seed in Chriſt, who was Baptized and Circumciſed for us; in the one, to fulfil all Righteouſneſs, imputing his Righteouſneſs to Believers and their Infants, as by that Sign Waſhing away their Sins in his Blood; the other in disburdening them of their Sins; as by *Col.* 2. 11, 12. is proved, *Matt.* 3. 15. *Rom.* 1. 5.

Therefore, as afore ſhewed, of all Actual Sinners, Actual Repentance and Confeſſion of Faith God required, before they might be Circumciſed; for *Abraham* and the Proſelyte Gentiles, firſt by the word were called to Repent, God having given them alſo Faith to believe in Chriſt, who was yeſterday and to day, and the ſame for ever; no other name given under Heaven, that ever any Soul can be ſaved by, from Wrath to come: Now when ſuch had Actually ſinned and repented, and believed, then were they Circumciſed, as a Seal ſet on them of the Righteouſneſs of their Faith in Chriſt, who by his Circumciſion, when come in the Fleſh, ſhould diſburden them of their Sins, as afore proved by *Col.* 2. 11, 12. with *Rom.* 4. 11. and becauſe it was the pleaſure of God, that as Infants are Sinners not by their own Act, but by the Actual Sin of *Adam*, and ſo by original Corruption ſtill derived from Father to Children, therefore as the Free Grace of God was, in the Goſpel, preached to *Adam* and *Abraham*, That Chriſt came to take away the Sin of the World, as afore proved, Infants were guilty of; and *Rom.* 5. 12. Chriſt having bore away the Sin from Infants when the Sin of their Parents was bore away, is the reaſon that the Infants of old were Circumciſed without Actual Confeſſion of Faith and Repentance, and after were commanded to be taught.

Then

Then by the order of words, ſome as Actual Sinners were firſt to be taught, before either Circumciſed or Baptized; and others their Seed in Infancy, as for the reaſons afore given, firſt Circumciſed and after Taught, as now Baptized and after Taught, *Deut* 3.12,13. *Eph.*6.4.

And thus we ſee the order of words are reconciled, that *John* is ſaid to Baptize in the Wilderneſs, and preach the Baptiſm of Repentance; and the Apoſtles preached Repentance and after Baptized: So that there is no warrant to keep Infants from Water-Baptiſm until they repent. Thus the Anabaptiſts Doctrine is not of God, but a Point of their natural Faith: Seeing then it is clear, that as Infants were firſt accepted into the Covenant of Grace in Chriſt, with their Believing Parents, and then Circumciſed, as by *Deut.* 29. is proved, that firſt the Parents with their Little ones, entered Covenant with the Lord, even the ſame Covenant made with *Abraham*, *Iſaac* and *Jacob*, v.13. and afterwards were Circumciſed at *Gilgall* (*Joſhua* 5.3.) by *Joſhua*, who was a Circumciſed Perſon of them that came out of *Egypt*; and then the Children were taught what God had done for them, and what he did require of them as they grew up, *Gen.* 18.19. *Deut.* 6.7. and 11.19. *Prov.* 22.6. So that the Infants then born, when God accepted them with their Parents into the Covenant of Grace with himſelf; as alſo the Infants after born, their

Parents were to bring with them; in the Feaſt of Tabernacles, as it is written, *Gather the People together, Men and Women, and Children, and thy Strangers that is within thy Gates* (joyned with *Iſrael* in Covenant with the Lord, *Deut.* 29. 10, 11, 12, 13.) *that they may hear, and that they may learn, and fear the Lord your God; and that their Children which have not known any thing, may hear and learn to ſerve the Lord your God,* Deut. 31. 11, 12, 13.

Even ſo are Parents now to bring their Children with them to the Congregation, to hear the Law of God opened and explained, though as yet they may not have known any thing, as it is written, *Ye Fathers bring up your Children in the Nurture and Admonition of the Lord,* Eph. 6. 4. *For whatſoever things were written afore-time, were written for our* (the whole Church of Gods) *Learning, That they, through Patience and Comforts of the Scriptures, might have hope,* for them and their Children, *Rom.* 15. 4. as ſaith the Prophet, *Who ſhould ariſe and declare them to their Children, that they might ſet their hope in God, and not forget the works of God, but keep his Commandments,* Pſalm 78. 6, 7.

Now that *Iſrael* were, with their Children, in the Covenant of Grace, is evident; for if the Believing Gentiles and their Infants, were grafted into the ſame Olive-Tree, from which the Unbelieving Jews, with their Infants, were broken

broken off; and that when the Unbelieving Jews, as the Apoſtle teacheth, ſhall, by Grace, be Grafted in again to (what) but their own Olive-tree, *Rom.* 11. 24. that is, into Chriſt, by the Covenant of Grace, from whence they were broken off, by not believing Chriſt in the Promiſe, when come to be their Saviour, as Chriſt ſaid to the Jews, *If ye believe not that I am he* (to wit, the Seed of the Woman promiſed) *ye ſhall die in your ſins*, John 8. 24. but *Peter* in his firſt and ſecond Sermons to theſe Jews broken off from the viſible Covenant of Grace in Chriſt, know, if they were of the Election, they ſhould yet obtain Mercy; ſo ſhall they, with their Infants, be received of God in Chriſt. See *Rom.* 11. 7. for ſaith the Apoſtle to the Jews (upon their being pricked in their Hearts, and their imbracing of Chriſt for their Saviour) *The Promiſe is unto you and unto your Children*, Acts 2. 39. *Ye are the Children of the Prophets, and of the Covenant God made with our Fathers, ſaying unto* Abraham, *and in thy Seed ſhall all the Kindreds of the Earth be Bleſſed, unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his Iniquities*, Acts 3. 25, 26.

Here we ſee God hath not caſt away the Infants of his People, but as by Unbelief ſome of the Jews were broken off, and their Infants with them; ſo when ſuch Actual Sinners believed, they and their Infants were grafted into the

the True Olive Chriſt, by the Covenant of Grace again; and hereupon was that Goſpel-Promiſe fulfilled, as it is written, *I will multiply them, and they ſhall not be few; I will alſo glorifie them, and they ſhall not be ſmall: Their Children alſo ſhall be as afore-time, and their Congregation ſhall be eſtabliſhed before me, and I will puniſh all that oppreſs them,* Jer. 30. 19,20.

Thus God ever had great eſteem of the Lambs of his Fold, as appeareth in a day of Sore Calamity, when the Lord called for a Faſt, who but the Infants muſt be Aſſembled with their Parents; as it is written, *Blow the Trumpets in* Sion, *ſanctifie a Faſt, call a Solemn Aſſembly, gather the People, Sanctifie the Congregation, Aſſemble the Elders, gather the Children and thoſe that ſuck the Breaſt.* Then ſaith the Lord, *Let the Prieſt ſay, Spare thy People, O Lord, and give not thy Heritage to reproach.* (Here we ſee Gods People are Men, Women and their Sucklings and Little ones, the Heritage of the Lord their God,) *Joel* 2.15, 16, 17. Will not theſe Anabaptiſts ſay, what Senſe had Sucking Infants in that work to ſeek the Lord? As much Senſe as God required of them; but becauſe they were his Redeemed ones, with their Parents unto whom the Promiſes did belong, therefore they were comprehended within the Benefit of the Promiſe, in the Church of God, being a part of the Lords People, *O Spare thy People, O Lord*; and God was their God, not by any other way but by the

the Covenant of Grace in Chriſt, who taketh away their Sin from them, the Sin of the World, *Rom.* 5. 16.

Again, in a like day of Faſt, when the Heathens came to invade the Land, King *Jehoſaphat* proclaimed a Faſt throughout all *Judah*, as it is written, *all* Judah *gathered themſelves together to ask help of the Lord*; now all *Judah* were Men and Women and their Little ones; as it is written, *And all* Judah *ſtood before the Lord with their little ones, their Wives and their Children*, 2 *Chron.* 20. 4, 13. Thus Children, with their Parents, the Lord calleth for them in his Service, that as Chriſt is a Mediator for them, ſo they are included in the Prayers of the Church as they are a part of the ſame. Now let theſe Men ſhew, when Infants of Believing Parents were ſhut out from the Covenant of Grace, before they, with *Cain*, *Iſhmael* and *Eſau*, by their own Actual Sins, made a Separation between the Lord and them, while their Parents were ſtedfaſt with the Lord in his Covenant which they were bound to keep with: *Their Children, that the Generations to come might know them, even the Children that ſhould be born, who ſhould ariſe and declare them to their Children, that they might ſet their hope in God, and not forget the works of God, but keep his Commandments*, *Pſalm* 78. 6, 7.

Now with what Face can the Anabaptiſts ſay, The State of all Infants is Secret; what word

word have they for it? no word of God, but like Men relying on the word of Mortal Men, as *B. Keach* doth, on his Author Dr. *Taylor*, who ſaith, God may have many ways to magnifie his Grace through Jeſus Chriſt, to them which we know not of; to which he addeth, *And what have you to do with the Secrets of God? who made you one of his Privy-Council?* Gold Refined, *page* 143.

Anſw. Paul was one of Chriſt's Privy-Council, and he telleth us the State of Infants is not Secret, for by Nature they are all Children of Wrath, all ſinned in *Adam*, and ſo are under Death and Condemnation: Is this Secret? the Apoſtle *Peter* telleth us, the Promiſe of the Goſpel belongeth to Believers and their Children; Chriſt telleth us in anſwering a queſtion, his Diſciples asked him, who was greateſt in the Kingdom of Heaven, the Church. Jeſus calleth a little Child, ſuch as played in the Streets of *Jeruſalem*, *Zech.* 8. 4, 5. and ſet him in the midſt of them, and declared that that Child of his Kingdom was in the State of the Converted, and the Humble and Believing; ſo that if they were not in like State, they ſhould not enter into the Kingdom of Heaven, *Matt.* 18. 1, 2, 3, 4, 5, 6.

In Deriſion of all this, whatſoever the Prophet, or Chriſt in Perſon, or his Apoſtles have ſaid, concerning the Happy State of the Infants of his People, *B. Keach* ſaith, Page 144. *What*

Faith

Faith is in Infants? and therefore in Deriſion of them, againſt the very Teſtimony of Chriſt, ſaith, *Is it the Faith of the Church? or is it an imputive Faith, or is it a dogmatical Faith? or is it a Phyſical, or Metaphyſical, or Hyperphiſical Faith,* &c.

Anſw. Cannot a Child have the beginning of the Seed of Faith in the Bud, unleſs the Acts of Faith be made manifeſt? I may anſwer him with Mr. *Ainſworth*'s words againſt the Anabaptiſts, never yet anſwered by any of them, (Ainſworth's *Cenſure on a Dialogue of the Anabaptiſts,* Page 52.) 'How do they reaſon 'againſt the Light of Gods Word, and even 'againſt Nature it ſelf; for if ſome Brutiſh 'Perſon ſhould plead thus, a Man is a Living 'Creature that hath a reaſonable Soul; and the 'proper Affections of a Man, as he is a Man, 'are the Faculties of Underſtanding, of Rea'ſoning, of judging and diſcerning True and 'Falſe, Good and Evil; of Approving or 'Improving; of Willing or Nilling; of Speak'ing, Numbering, *&c.* Now let them that 'affirm Infants are born Men, as Chriſt doth, '*John* 16. 21. prove that Infants do underſtand, 'do think, remember, judge, diſcern Good 'and Evil, approve, will ſpeak, *&c.* or elſe 'they ſay nothing: Were not ſuch a Diſputer 'to be hiſſed at, who requireth the Actual Uſe 'and Manifeſtation of Humane Affections and 'Faculties in Infants, which are in them but 'potentially, and in the Seed and Beginning.

And

'And becauſe they cannot declare theſe things 'by their Works, therefore he denieth them to 'be of the Generation of Mankind, or born 'Men into the World; or that they have the 'Faculties of Men at all in them any manner 'of way. Even ſo they reaſon againſt the 'Grace of Chriſt in Infants, his work of Rege-'neration in them, (as Chriſt ſaith of the Chil-'dren of his Kingdom, that they are converted, 'humble and believe in him) becauſe they can-'not actually manifeſt the Effects of Regene-'ration and Fruits of Faith (as did *Timothy* when 'grown up) as in Elder Perſons, who by reaſon 'of Age, have the uſe of their Senſes exerciſed 'to diſcern both Good and Evil. And here I 'deſire to know, ſaith Mr. *Ainſworth*, of the 'Anabaptiſts; Firſt, When they think that 'Children (who in their opinion are born with-'out any Sin) begin to be Sinners? Whether 'at two, three, five or ſeven Years? And when 'they can juſtly reprove a Child for Sin? If it 'ſhew in Word, Deed or Geſture, any thing 'contrary to the Law of God; as if it Swear, 'Curſe, Lye, Diſobey Parents, take another's 'Goods, be Froward, Angry or the like. Yea, 'let any of them tell (if he can) when he him-'ſelf fell from his Innocency, and became a Sin-'ner, being none before (as they account) by 'what Act of Tranſgreſſion, of what Com-'mandment? for it is Strange, that an Inno-'cent Man ſhould fall from his Innocency, and

'know

'know not when nor how. Secondly, Whether any Child, ſo ſoon as it beginneth to be a 'Sinner (an Actual Sinner) hath not a Remedy 'for the Sin by Chriſt; and ſo whether it is 'not capable of Repentance, Faith, Regeneration, *&c.* and conſequently of Baptiſm, (the Sign 'of Remiſſion of Sin;) ſo ſoon as it is a Sinner; 'and at what Age any of them have Baptized 'their Children unto Remiſſion of Sins; for 'Parents are commanded to bring up their 'Children in the Nurture and Admonition of 'the Lord, *Eph.* 6. 4. This they cannot do 'aright, unleſs they know when firſt they begin 'to Sin, and conſequently when they begin to 'Believe; for if they blame a Child for Sin, 'while it is an Innocent, they commit Iniquity. 'If they keep a Child from Chriſt, and Chriſtian 'Baptiſm, when it is a Repentant and Believing 'Sinner (which may be ſo ſoon as it is a Sinner) 'they wrong moſt Sinfully, to condemn that 'which Chriſt juſtifieth. Theſe things ought to be conſidered by all that Fear God.

And therefore before we conclude this Query, I cannot but obſerve the Folly of the Anabaptiſts; and in particular *B. Keach*, how he deſpiſeth thoſe that prove by Grounded Reaſons from Gods Word, the Right the Infants of Believers have to Water-Baptiſm, becauſe they ſhew not a plain Text in the New Teſtament, in ſo many literal words, Baptize your Children; as of old, Circumciſe your Children.

And

And therefore he chargeth them (*Gold Refined*, P. 69.) to reflect upon the Honour, Care and Faithfulneſs of the Lord Jeſus; as if they rendred him leſs Faithful than *Moſes*. For, ſaith he, *Can any thing reflect more upon the Care, Honour and Faithfulneſs of Chriſt*, &c. *than this.* If he ſhould neglect to ſpeak out his Mind and Will to us, to be ſo Careleſs, that Sorry Man is forced to try his Wits to ſupply that which is wanting, or defective in his word; and when he hath done all, he leaves it as doubtful as he found it, in the Judgment of Indifferent Men. Did *Moſes* deal thus with the Children of *Iſrael*? No, no; how careful was he to deliver every Law, Statute and Ordinance exactly; and in particular the Paſſover. So *B. Keach* ſaith.

Anſw. Methinks this Man, together with the reſt of his Brethren, in their late Narrative, *Page* 16, 17. may by their own Ground, wherewith they charge others to reflect upon the Care, Honour and Faithfulneſs of the Lord Jeſus, be moved to look on themſelves, in that they are forced to try their Wits for want of ſo many plain literal words in Chriſts Teſtament, Remember to keep Holy the firſt day of the Week, for the Performance of Religious Worſhip; as there is in *Moſes* Writings, *Remember to keep Holy the Seventh day.*

I ſay, they may ſee how, while they in their own Senſe charge others to reflect on the Care, Honour and Faithfulneſs of Chriſt, they themſelves

ſelves are forced to try their Wits, by Reaſons drawn from Chriſt's Teſtament, to prove that which they grant is defective and wanting, by a plain Law as aforeſaid, to keep Holy the firſt day for Religious Worſhip. Therefore to turn that on themſelves, which they take to be the way of Faith, to keep the firſt day Holy for Religious Worſhip, ſhall be as ſufficient a Rule of Faith by their own Grant, for us to prove by grounded Reaſons from Chriſts Teſtament, the Command for Baptizing of Infants, as there is for keeping the firſt day Holy for Religious Worſhip, without ſo many literal words: As for Example,

Their firſt Queſtion or Reaſon is, for the keeping the firſt day: Whether it be not the Duty of all Chriſtians and Churches of Chriſt, to obſerve the Lords-day, or the firſt Day of the Week, in the Worſhip and Service of God, both in Publick and Private? They anſwer to their own queſtion; it is concluded in the Affirmative; (their reaſon is) becauſe we find that day was ſet apart for the Solemn Worſhip of God, by our Lord Jeſus, and his Holy Apoſtles, through the Infallible Inſpiration of the Holy Spirit.

We likewiſe anſwer, It is concluded in the Affirmative, That that which was once commanded by God to be obſerved, and never, by the ſame Law-giver, yet abrogated, is ſtill to be kept and obſerved, *Deut.* 22. 32. But the Command to

ſet the Sign and Seal (*Gen.* 17. 12, 13.) or Token of Gods Mercy in Chriſt, on the Believers and their Infants, was never yet repealed, but only the Sign and Seal, or Token changed, from Circumciſion to Water-Baptiſm; even as the Seventh day time is changed from the Seventh day to the Firſt day of the Week, by the Lord Jeſus and his Holy Apoſtles, through the Infallible Inſpiration of the Holy Spirit.

Again they ſay, another reaſon is for keeping the firſt day, becauſe the Son of God was made manifeſt in the Fleſh, had Authority to make a Change of the Solemn day of Worſhip, being Lord of the Sabbath, *Matt.* 12. 10. *Mark* 1. 28. *Luke* 6. 5.

By like reaſon we ſay, Chriſt was manifeſted in the Fleſh, (*Heb.* 3. 6.) the Son of God, and (*Phil.* 2. 11.) Lord of his own Houſe, had power to change the Seal of the Covenant; who altered not, but (*Rom.* 15. 8.) confirmed the Promiſes in the Covenant (by his being Circumciſed) to the Believers and their Infants. Now, to be ſealed with the Sign Water-Baptiſm, by the ſame Authority which we believe Chriſt changed the Seventh day to the Firſt day, to be kept Holy for Religious Worſhip.

Again, whereas they ſay, it is manifeſt our Bleſſed Lord and Saviour roſe on that day, as having compleated and confirmed the Work of our Redemption, *Matt.* 28. 1. *Mark* 16. 2. *Luke* 24. 1. *John* 20. 1. whereby is laid

laid a Foundation of the Obſervation of that day.

By like reaſon we ſay, that for all whom Chriſt, by his Reſurrection, hath compleated and confirmed the work of their Redemption; he hath laid a Foundation thereby, for Sealing the ſame unto them, by that viſible Sign of Pardon, or Remiſſion of their Sins, Water-Baptiſm; but that Chriſt hath confirmed and compleated Redemption, for the Believers and their Seed in Infancy, before is largely proved in this third Query. Therefore theſe are to be Baptized, Baptiſm by Water being caſt upon them; as is at large proved to be Gods way in the firſt Query; and by like grounded reaſon brought from Scripture, as they now do, to keep the firſt day of the Week Holy for Religious Worſhip to God.

Again they ſay, our Lord on that day appeared to his Diſciples, teaching and inſtructing them, and Bleſſing them, giving them their Commiſſion, breathing on them the Holy Ghoſt, *Luke* 24. *John* 20.

Anſw. If the Bleſſing of Chriſt to his Diſciples, with his Spiritual Bleſſing of the Pardon of their Sins, who died for them, and on that day roſe again for their Juſtification, be a reaſon, why we ſhould keep the firſt day Holy; it is a like reaſon why Infants of Believers are to be Baptized, ſeeing the viſible Sign of the Remiſſion of their Sins, in or by the

Bleſſing of Chriſt beſtowed on the Infants of his Kingdom, Water-Baptiſm is to be Adminiſtred on them, becauſe Chriſt died for their Sin, and roſe on the firſt day for their Juſtification, becauſe they are of the Kingdom of God, *Luke* 18. 16. in which time of the Forty days, Chriſt ſpoke to them of all things pertaining to his Kingdom, *Acts* 1.

Again, if it be a reaſon, as they ſay, why we ſhould keep the firſt day Holy, becauſe our Lord Jeſus remained with his Diſciples Forty days after his Reſurrection, and ſpake to them of the things pertaining to the Kingdom of God; and if they queſtion not but he then gave them command, about the Obſervation of the Lords day, *Acts* 1. 3.

Anſw. Seeing the Lord Jeſus in the Forty days he was with his Diſciples, after his Reſurrection, ſpake to them of the things pertaining to the Kingdom of God; and that the time for Worſhip is one thing pertaining to the Kingdom, becauſe there is a Time and Seaſon for every work; and that therefore there is no queſtion but he gave command about keeping the firſt day Holy. Even ſo there is likewiſe no queſtion but he gave command concerning all things elſe pertaining to his Kingdom, as aforeſaid; and the Infants of his People Chriſt himſelf hath ſaid are of his Kingdom: There is no doubt, ſeeing he Bleſſed them with the Pardon of their Sin, as well as he Bleſſed their

Parents,

Parents, but that he gave a command they ſhould be Baptized as well as their Parents, ſeeing Water-Baptiſm was to be Adminiſtred on all that had their Sin by the Bleſſing of Chriſt pardoned (*Acts* 3. 26.) as it is written, *Be baptized every one of you for the remiſſion of ſins, for the promiſe*, to wit, of the Pardon of Sins, in the Bleſſing of Chriſt, *is to you and unto your Children.* So that by the Anabaptiſts own grant, ſeeing Chriſt was Faithful in his Houſe, as a Son, he did not omit the commanding of the viſible Sign of Remiſſion of Sins, Water-Baptiſm, to all the Bleſſed in his Kingdom, no more than he omitted a command for the keeping the firſt day Holy for Religious Goſpel-worſhip; becauſe he was Faithful in his Houſe as a Son, as *Moſes* was as a Servant, *Heb.* 3.

Moreover, whereas they grant that the day of Pentecoſt was the firſt day of the Week, *Acts* 2. 1. and ſeeing the Apoſtles Baptized 3000 on that day, there is no queſtion but that Chriſt gave command that they ſhould Baptize on that day; as in their Sixth Reaſon in their Narrative they ſay and grant the firſt day was ſolemnly obſerved by the Churches, as appears in *Acts* 20. 7. with the Solemn Duties then performed; and that we have no Example of the Churches then Aſſembling together, to celebrate all the Ordinances of the Lord Jeſus peculiar to them, but on the firſt day of the Week, mark that therefore.

If the Practice of the Primitive Churches in the Pureſt of Times, be the Rule for Goſpel Churches ever ſince to follow their Examples (1 *Theſſ.* 2. 14.) as it is, and that all the Ordinances are to be celebrated on the Lords day, which Practice of the Churches is by the Anabaptiſts granted in their Narrative, to be an evident plain Demonſtration of its being a Day ſet apart for Religious Worſhip, by the Will and Command of the Lord Jeſus, as if it had been expreſs'd in the plaineſt words: How is it then (ſeeing Water-Baptiſm is a part of Spiritual Worſhip, as they grant, and an Ordinance when firſt performed after Chriſt's Reſurrection, on the Lords day, in the Church Aſſembly, where was no River nor Pond) that the Anabaptiſts Baptize after their way of Dipping on any Working-day, out of the Church Eſtate when Aſſembled, when as by the Example of a Church-Practice at *Jeruſalem*, in the Pureſt of Times, whoſe Example all Churches are to follow, that then, when the Church was Aſſembled to perform other parts of the Worſhip, then Water-Baptiſm was performed in the Congregation: Which is a plain Demonſtration, that they were not Baptized by Dipping, but by caſting Water on the noble part of Mankind, which repreſenteth the whole Perſon; as before in the firſt Query is proved.

There-

Therefore tho the Apoſtles and Evangeliſts, by an extraordinary call, Baptized in any place where any were Converted, yet that any ordinary Officer, as Paſtor or Teacher, choſen and ordained by a particular Congregation, Baptized any other where, but in the Congregation, at the ſame time when all other Ordinances are to be performed in Worſhip, as they grant, therefore it is not lawful by the Anabaptiſts own grant, for any to Baptize on any other day but the Lords day, and then to be done in the Aſſembly with other parts of Worſhip; foraſmuch as they ſay, the firſt day was ſolemnly obſerved by the Churches, as appears by *Acts* 20. 7. with the Solemn Duties then performed, and that we have (ſay they) no example of the Churches then Aſſembled together, to celebrate all the Ordinances of our Lord Jeſus peculiar to them, but on the firſt day of the Week.

Now let the Reader judge, whether the Charge given by theſe Men, againſt ſuch as by Scriptures grounded Reaſons, prove it lawful to Baptize the Infants of Believers without ſo many literal words in Chriſts Teſtament, *Baptize your Children*: Seeing they by the ſame way, allow and endeavour by grounded Reaſons from Scripture, to prove the firſt day of the Week, to be the only day to keep Holy for Goſpel-worſhip; when as in the Teſtament of Chriſt, there wants ſo many literal words, Remember

to keep Holy the firſt day; as of old, *Remember to keep Holy the Seventh day.* Who is it now? I ſay, they or we that reflect upon the Care and Honour and Faithfulneſs of our Lord and Bleſſed Saviour. Becauſe, ſay they, did *Moſes* deal thus with the Children of *Iſrael.* No, no, how careful was he to deliver every Law, Statute and Ordinance exactly and particularly, in or about the Ordinance of the Paſſover; that now they are forced to try their Wits to ſupply that which is wanting, in their Senſe, to prove the firſt day to be kept Holy in the Worſhip of God. Therefore ſeeing that they allow it lawful in themſelves to do that, which in things of like nature they condemn in others. Let theſe Men hear what the Lord Jeſus ſaith to ſuch like Spirits, (*Mat.* 5. 2, 3, 4, 5.) *With what judgment ye judge, ye ſhall be judged, and with what meaſure ye meet, it ſhall be meaſured to you again: And why beholdeſt thou the Mote in thy Brothers eye, but conſidereſt not the Beam that is in thine own eye, thou Hypocrite, firſt caſt out the Beam out of thine own eye, and then ſhalt thou ſee clearly to caſt out the Mote out of thy Brothers eye.*

And again, as we do believe the next immediate time after the Work of the Creation of the World, was the time God in the Fourth Commandement commanded to be kept Holy until a new Creation was made, wherein God in Chriſt his word, created *new Heavens and a new*

new Earth, Iſaiah 65. 17. *Rev.* 21. 1. *Iſaiah* 51. 16. namely, new Heavenly Ordinances; the old as Figures of Chriſt to come, now by Chriſt's Death aboliſhed (*Heb.* 9. 23.) which were for a time commanded to be kept, by the Second Commandement; as now the Lord Jeſus, we hear by a Voice from the Throne of God, ſaith, *Behold I create all things new*; to wit, new Ordinances, a new Miniſtry, a new Maintenance, and a new Time to be kept Holy, and a new People, called a new Earth, the Gentiles called to the Faith, Fellow-heirs, and of the ſame Body with the Believing Jews, Partakers of his Promiſe in Chriſt by the Goſpel: And therefore it is written alſo (*Eph.* 3. 6. *Rom.* 15. 9, 10. *Rom.* 11. 24. with *Jer.* 11. 16.) *Rejoyce ye Gentiles with his People*, who were *wild by nature*, are now by a new Creation in Chriſt Jeſus, *Grafted, contrary to nature, into the good Olive-Tree*, with the Believing Jews and their Children; ſo that if the Root be Holy, ſo are the Branches; the Root being Gods Love in Chriſt, in the Covenant of Grace to us and our Children, as of old to *Abraham* and his Seed, the Believing Jews and their Children; ſo now to the Believing Gentiles and to our Children, who are Holy by virtue of the Holy Covenant which God made with *Abraham* and his Seed in their Generations, if ſo as they grew up they continued with *Iſaac* in the Faith. So that the next immediate time, after Chriſt by his Death had confirmed the Holy Cove-

Covenant with many, *Dan.*9.27. to wit, with Believers and their Seed in Infancy, was the time to be kept Holy, even the firſt day of the Week: So that although the Figurative Ordinances be aboliſhed, together with the old time next after the firſt Creation, by the Death and Reſurrection of the Lord of the Sabbath: Yet as by the Moral Equity of the Second Commandement, the new Ordinances for Goſpel-worſhip are to be kept without adding to, or diminiſhing from, by any Mortal Man; even ſo by the Moral Equity of the Fourth Commandement, the firſt day, the next immediate time after the new Creation, is to be kept Holy for Goſpel-worſhip, to be believed by all Chriſtians by grounded Reaſons from Scripture; as by like equality by grounded Reaſons from Scripture, is to be believed the Right the Infants of Believers have to Water-Baptiſm. And therefore let them be aſhamed ever hereafter, to ſpeak againſt, or deny, that Reaſons from Scripture are not ſufficient to prove the Right the Infants of Believers have to be Baptized. And this leadeth to the Fourth Query.

Query 4. *Who are they that the Lord Chriſt hath ordained in his Goſpel to the Worlds end, to be the Adminiſtrators of Water Baptiſm, and the Lords Supper?*

To this Query *Ben. Keach* ſaith, in Page 20,21. of his Book: *That the Adminiſtration, or Act of Water-*

Water-Baptiſm, was not tyed up to the Apoſtles, or to the more ordinary Miniſters; but that any Faithful gifted Diſciple might Adminiſter it as well as they; nor doth the Efficacy of Baptiſm depend in the leaſt upon the Quality of the Perſon Adminiſtering of it, whether it be Paul, Apollo *or* Cephas, *or any other Diſciple much inferior to them in Capacity or Office, it is no matter; for* Ananias, *a private Diſciple, Baptized; and* Philip, *who was no other than a Deacon, or Overſeer of the Poor, Baptized many in* Samaria, Acts 8. *So that we find in the Primitive times, the Simple Act of Baptiſm was a Work Inferior, Servile and Subſervient to that of Preaching the Goſpel.*

Anſw. The Lord Jeſus in the Commiſſion, *Go ye and teach all Nations, Baptizing them,* was after Chriſts Reſurrection given to Men in Office only. Unleſs the Anabaptiſts think, that the Apoſtles were no Officers, but Common Diſciples, as anon it will be proved is their Judgment, and that they look upon the Apoſtles in the work of Baptizing, but only to be Gifted Diſciples. So that when theſe Men Err in any one of the Fundamentals in Chriſts Building (with reſpect to the Miniſtry) it being overthrown, the whole work muſt needs be a *Babel* of Confuſion, as will appear; for no Man can maintain an Erroneous Principle, but he muſt violate either Faith or Order. As firſt, in this particular, for *Ben. Keach* to affirm, That *the Simple Act of Baptiſm was a work Inferior, Servile and Subſervient*

ſervient to that of Preaching of the Goſpel. This Man ſeemeth not only to croſs the very Order in Nature, and much more in Grace. For in earthly Covenants it matters not what hand writeth the Conditions, if he be judged capable thereof: Yet heed is to be taken in a ſpecial manner, that the Sign or Seal to it, be fixed by the Perſon that hath Authority to do it; as the very Nature of Sealing to Covenants Civil or Spiritual, the Holy Scripture ſheweth, *John* 3. 33. *Eph.* 1. 13. & 4. 30. *Jer.* 32. 10. 2 *Tim.* 2. 9. therefore what care is to be taken, what Hand Adminiſtreth the Setting to of the Hand in the Signing and Sealing of our Everlaſting Covenant? of which Water-Baptiſm is one, wherein is contained all the Promiſes of Gods Love in Chriſt, to us and unto our Children, to confirm the revealed things, that, the Scripture ſaith, belongeth to us and unto our Children (*Deut.* 29. 23.) of the Remiſſion of our Sins here, and of our Eternal Inheritance in Heaven hereafter. Now then, to the Law and to the Teſtimony, they that ſpeak not according to it, there is no light in them, *Iſaiah* 8. 20.

Therefore, though it was lawful for any Gifted Brother (*Acts* 13. 15. 1 *Cor.* 14. 29, 31. *Heb.* 5. 12. 1 *Peter* 4. 11.) or Man in *Iſrael*, as now it is in the Churches, under the Goſpel, to expound the Scripture: Yet, as of old, the Sealing Ordinances were commanded of God,

to

to be done by Men in Office; which the Apoſtle *Paul* confirmeth in theſe words, For no Man taketh on him the Office of Prieſthood, (*Heb.*5.4.) *but he that is called of God, as was* Aaron. So that for breach of order, as well as in other matters, whatſoever was written afore-time, is written for our Learning (*Rom.*15.4. *Pſal.*102.13.) to warn all, that none preſume, without Office, to do the work belonging peculiarly to an Officer; leaſt Gods Judgment in Soul, and Blindneſs of Mind and Body, fall on them, as it did on *Corah*, *Dathan* and *Abiram* (*Numb.* 16.1(.) who ſought to overthrow Gods Order appertaining to Offices (as the Anabaptiſts do, as aforeſaid) like they of old to Gods Miniſters, that they take too much upon them. For ſo they of old charged *Moſes* and *Aaron*, as the Anabaptiſts now do the Apoſtles, upon the ſame Grounds with like pretence, feeing all the Congregation are Holy, and ſo many gifted Brethren, Famous in the Congregation: Why may not they Adminiſter the Sealing Ordinances, as well as you, the Miniſters of the Lord. Surely, if the right Eye of theſe Men were not blinded (*Zach.*11.17.) they might ſee that *John* for his Office was Surnamed the Baptiſt, foretold of by the Prophet in Holy Scripture, and not for his Preaching only, but in ſpecial by name, called *John* Baptiſt (*Matt.*3.1. *Luke* 7.20. *John* 1. 31.) for Baptizing. So that we ſee at the firſt Inſtitution of Water-Baptiſm, eſtabliſhed

to

for a Goſpel-Ordinance, after Chriſt's Death and Reſurrection (*Acts* 2. 38, 39.) as a Sign and Seal of the Benefit of the New Teſtament, for the Remiſſion of Sins, was commended by the Lord, and given to his peculiar Meſſengers, the Apoſtles called Ambaſſadors (2 *Cor.* 5. 20.) and ſuch as were endued with Gifts to work Miracles: Theſe Maſter-builders having given order for the Ordaining of Officers by the Churches, for to Adminiſter the inſealing Ordinances, namely, Water-Baptiſm and the Lords-Supper by Paſtors and Teachers, *Titus* 1. 5. *Acts* 14. 23.

Thus we ſee why the Anabaptiſts would be called Baptiſts, becauſe all would be Baptizers, and *John* a Baptiſt: Yea, and do hereupon hold it lawful, for an unbaptized Perſon to Baptize himſelf; and herein they pretend to a higher Commiſſion than *John* Baptiſt. Therefore,

And now at random, without due Conſideration, hath *Ben. Keach* ſaid, as aforeſaid, *That the Efficacy of Baptiſm depends not, in the leaſt, upon the Quality of the Perſon Adminiſtering of it.* Ben. Keach *Gold Refined*, P. 20, 21. As if *John* was an ordinary Perſon; whom the Scripture ſaith, Among thoſe that were born of Women, there was not a greater Prophet than *John* the Baptiſt, *Matt.* 11. 11.

Moreover, the Jews well knew that Water-Baptiſm was a great Ordinance, that was adjoyned to Circumciſion, as Mr. *Henry Ainſworth*, in

in his Annotations on *Gen.* 17. ſheweth out of the Jews Records; How that every Proſelyte that joyned himſelf to God, and his Church, by the Covenant of Grace in Chriſt, (for by no other Covenant was ever any Soul reconciled to God.) So that the Hebrews write, 'That 'every Proſelyte that joyned himſelf, was 'Baptized, Circumciſed, and brought a Sacri-'fice. So that Circumciſion and Baptiſm then was not done by any ordinary Perſon, leſs than Gods Miniſter by Office. Therefore the Jews made no queſtion of the Ordinance of Water-Baptiſm in it ſelf. But the queſtion they put to *John* was (*John* 1. 25.) *Why Baptizeſt thou, if thou be not the Chriſt, nor* Elias, *nor that Prophet?* By which it appeareth, that they held it unlawful for any ordinary Teacher in *Iſrael* to Baptize, but a Prophet of God, or at leaſt a Miniſterial Officer. And ſo we have reaſon to believe now, in the Adminiſtration of Gods Sealing Ordinances, Water-Baptiſm and the Lords-Supper, that no Man, but a Miniſter by Office, as Paſtor or Teacher, can or may Adminiſter it without Sin (ſince extraordinary Officers are ceaſed, as Apoſtles and Evangeliſts) unleſs we hold the Baptiſm of Water, after Chriſts Reſurrection, inferior to the Baptiſm of *John*.

For moſt clear it is, that the Sacraments of the Old Teſtament were Adminiſtred by peculiar Men, called of God thereunto: As the

Ark

Ark in the Water, being a Figure of Baptiſm, built by *Noah* (1 *Peter* 3. 20, 21.) a Prieſt and Preacher of Righteouſneſs. Circumciſion Adminiſtred by *Abraham*, a Prophet (*Gen.* 17. 13.) Patriarch and Prieſt, the private Paſſover, by the Elders and Fathers of Families, the publick Paſſover, at the place the Lord had choſen; Adminiſtred by the Prieſts and Levites; and to this day, the Prieſts among the Jews Circumciſe all their Male Children in *Germany* and other places. So when Chriſt the Maſter (*Matt.* 26. 26.) did eat the Paſſover with his Diſciples, He it was that took the Bread, Bleſſed and brake it, and gave it to his Diſciples. Theſe things the Apoſtle *Paul* urged to be minded in the Church of God at *Corinth*, and ſo to all Churches, that order be kept in the Performance of all Gods Ordinances; for God is not the Author of Confuſion, but of Peace as in all Churches of the Saints; and therefore hath commanded, that all things be done decently and in order, 1 *Cor.* 14. 33, 40.

Again, For to what purpoſe are Officers choſen, as in the Old and New Teſtament? But that ſome ſpecial work belongeth to them, which Men out of Office may not (no, not under never ſo good intent) preſume to do, (2 *Chron.* 13. 11.) as did *Uzza*, which coſt him his Life, but he that is called of God. So that whereas it is afore objected by *Ben. Keach*, that *Philip* Baptized, being but a Deacon, which

is

is a groſs Miſtake (*Acts* 21. 8.) for a Teacher to publiſh in Print; wherein he hath ſhewn his groſs Ignorance in ſo plain a caſe, if not a willful Miſtake, ſuppoſing his word was a Law to the Anabaptiſts; for we read, when *Philip* Baptized, he was more than a Deacon, namely, a Miniſter of the Word, and named expreſly an Evangeliſt (*Acts* 21. 8.) which was one of thoſe extraordinary Offices given to the Churches for a time, as were the Apoſtles. Beſides *Philip* was (*Acts* 8. 26.) Authorized expreſly to Baptize, and furniſhed with Gifts, and working Miracles. Therefore no ordinary Perſon, as *B. Keach* degradeth him, in ſaying, *He was no other than a Deacon, or an Overſeer of the Poor,* when *Philip* Baptized. This Error he had need to correct in his next.

Again, as concerning *Ananias*, he was no private Perſon, as *B. Keach* ſaith, for we read, he was by the Lord immediately called, and inabled to work Miracles (*Acts* 22. 12, 13.) to wit, on *Paul*, before he Baptized him: And as touching the Sects in *Corinth*, it giveth light in this matter, for ſome followed *Paul*, ſome *Cephas*, ſome *Apollo*, taking occaſion, as it ſeemeth, by the Perſons that Baptized them, unto whom they leaned, more than unto others. Now if it were ſo, that ſome of theſe were private Men, though as it hath been proved they were not, yet the Action of a private Man, in a work done by expreſs command from God

(any more than *Gideon* (*Judges* 16. 25, 26.) in offering Sacrifice, which belonged only to the Tribe of *Levi*, might be followed by any other of his Brethren, of the Tribe of *Manaſſeh.*) Again, that any Man of *Cyprus* or *Cyren* Adminiſtred Baptiſm, or the Lords Supper, cannot be, nor yet is, by the Anabaptiſts, proved by any one Scripture; and as for *Apollo*, he was no private Man, whom *Paul* joyned with himſelf; nor *Cephas*, who either was *Peter*, or ſome eminent Officer, a Planter and Miniſter, whom the *Corinthians* accounted as one of their chief Teachers; therefore more than common Diſciples, as *B. Keach* faineth, out of his own Heart, which deceiveth him, and others that take his bare word for proof, or rule to practiſe, of what he hath written about Baptiſm, either in the manner, or in the Adminiſtrator of it.

And what is to this end publiſhed lately, in a Narrative (*Page* 18.) of the Anabaptiſts? but that they allow the high Breach of Gods order: Namely, That other than Paſtors or Teachers may Adminiſter the Lords Supper. If ſo, then what need is there of Men to be choſen into Office; or what need any care be taken for Miniſters Maintenance, who are choſen to wait upon their Miniſtry, and have charge given them by the Holy Ghoſt, as Overſeers of the Flock, *Acts* 20. But we ſee how little care theſe Men take, that all things among them be done decently and in order, but have publiſhed,

as

as aforeſaid, rather that order is not to be regarded; whereas they may remember, when for breach of order, for preſuming to do that work which God had enjoyned to be done by Office, as aforeſaid, how *Corah* and his Company were ſwallowed up in the Earth, *Numb.* 16. And for breach of order, how King *Uzziah* was (2 *Chron.* 26. 16.) ſtruck with Leproſie to the day of his death, preſuming to do the Prieſt's work. Likewiſe God deſtroyed *Uzza* a Levite, as aforeſaid, who out of a good Intent, touched the Ark (1 *Chron.* 13. 10.) to keep it from falling, which work only belonged to the Prieſt's Office (*Numb.* 4.) to touch the Ark. Theſe things being written for our Admonition, upon whom the end of the World is come, 1 *Cor.* 10. 11.

How then dare the Anabaptiſts reſolve in the Affirmative, in their Narrative *page* 18. without any word drop'd from Chriſt, or grounded Reaſon from Scripture, that an Elder of one Church, may Adminiſter the Ordinance of the Lords Supper to another of the ſame Faith, being called ſo to do by the ſaid Church, though no Paſtor, but as a Miniſter, that is neither Paſtor nor Teacher by Office, Neceſſity being only conſidered in the caſe, and produced no Scripture to prove it, when as Neceſſity did not warrant *Uzza* in touching the Ark, as aforeſaid, Narrative, *page* 18. Now although *B. Keach* hath ſet his Hand to the aforeſaid Narrative,

as Lawful, without Command or Example, or true grounded Reaſon from Scripture for it; yet in his Anſwer to an Argument brought for Infants Baptiſm, nothing he will allow but a literal Command in ſuch Term of words he thinks fit: The Argument for Infants Baptiſm is this: *There is nothing in all the New Teſtament againſt Infants Baptiſm*, ſaith Mr. *Smythies*, *If indeed our Saviour had declared, that Infants ſhould not be Baptized; or if we had read of the Apoſtles refuſal of them. And there is no hint from any expreſs word from Chriſt*, ſaith Mr. *Sidenham*, *or his Apoſtles, nor any Phraſe which doth forbid ſuch an Act.*

B. Keach ſaith, *We will anſwer with* Tertullian, *for there is a certain Rule*, ſaith he, *If it be ſaid it is lawful, becauſe the Scripture doth not forbid it, it may be equally retorted, it is therefore not lawful, becauſe the Scripture doth not command it.* To which he farther addeth, to back *Tertullian*, ſaying, *That which is done in the Worſhip and Service of God, without an expreſs word drop'd from Chriſt or his Apoſtles, or any Phraſe which doth ſignifie it is his Will and Mind it ſhould be done, is unlawful, and no better than Will worſhip*, Gold Refin'd, *Page* 146, 147.

Now will not the Reader mark how this Man is Yea and Nay; for what word is drop'd from Chriſt, that other beſides Paſtor or Teacher ſhall Adminiſter the Ordinance of Water-Baptiſm and the Lords-Supper, ſince ex-

extraordinary Offices are ceaſed, as Apoſtles Evangeliſts and the like (as he with others affirmeth) that a Teaching Diſciple may Baptize, and no word drop'd from Chriſt for it: Yet he granteth Water-Baptiſm to be a part of Goſpel-Worſhip; and that whatſoever is done in Worſhip, without an expreſs Command from Chriſt or his Apoſtles, he granteth is no better than Will-worſhip; therefore ſeeing there is no word drop'd from Chriſt, that any other, beſides Paſtor or Teacher, may Adminiſter the Lords-Supper; nor yet no other may Adminiſter Water-Baptiſm: It is therefore Will-worſhip by his own grant, for any, being but a Teaching Diſciple, to Baptize. As likewiſe, when any among them, and not a Paſtor or Teacher, Adminiſters the Lords-Supper, is likewiſe Will worſhip, and ſo a high Breach of Gods Order. So that Church which alloweth theſe things, hath, as the Lord complained, tranſgreſſed the Laws, and broken the Everlaſting Covenant; which Church or City is therefore called the City of Confuſion *Iſa.* 24. 10. the very Name of *Babylon*, out of which Aſſemblies all Gods Elect are called out from among them, *Rev.* 18. 4. Although they Boaſt and ſay, *Lo here is Chriſt*, and Lo there is Chriſt, Chriſt ſaith, *Go not after them*, Matt. 24. 23. for where Order is not regarded nor kept, in either State Spiritual or Civil, there is Confuſion and every evil work.

Therefore let us take a view in Holy Scripture in Chriſts laſt Will, namely, of the orderly Performance of all Gods Holy Ordinances in Worſhip, according to the Rules preſcribed in the Teſtament of the Lord Jeſus, as it is written, Let all things be done Decently and in Order, 1 *Cor.* 14. 40. Now becauſe Order is joyned to Faith, therefore ſaith the Apoſtle, *For though I be abſent in the Fleſh, yet am I with you in the Spirit joying, and beholding your Order and Stedfaſtneſs of your Faith in Chriſt,* Col. 2. 5.

Therefore as the Ordinances are ſeveral, every one having dependance on each other; therefore Prayer being a Sanctifying Ordinance, (*Numb.* 10. 35. *Col.* 14. 4. 1 *Tim* 4. 4. *Acts* 2.42. & 6. 4. *Matt.* 26. 26, 27. *Numb.* 6. 23, 27.) the Paſtor or Teacher, when the Church is gathered together in ſome one place (1 *Cor.* 11.29.) Sanctifieth the Congregation by Prayer; and as Praiſes are next unto Prayer, the whole Church Praiſing the Lord by Singing a *Pſalm* of Holy Scripture, even the words of the Prophets of old, 1 *Chron.* 16. 7, 8, 9, 29. *Matt.* 26. 26. *Col.* 3. 16. *Eph.* 5. 19. 2 *Chron.* 29. 29, 30. *Rev.* 15. 2, 3. This being ended, the Paſtor or Teacher giveth Attendance to Reading (Exhortation and Doctrine) having read ſome part of Holy Scripture, giving the Senſe and Meaning thereof; as likewiſe taking ſome Scripture, and teach or raiſe Doctrine from the ſame, 1 *Tim.* 4. 13. *Nehem.* 8. 8. *Phil.* 4. 16. 1 *Cor.* 2. 13. *Luke* 4. 18, 21, 22.

21, 22. *Cant.* 4. 16. This being done, then the Prophets or Gifted Brethren ſpake by Memberal Right; as it is written, *Quench not the Spirit. deſpiſe not Prophecying*, 1 *Theſſ.* 5. 19, 20. Keeping order by one, two or three at moſt (1 *Cor.* 14. 24, 29.) as time will permit. This being done, the Church freely contributing to the Maintenance of the Officers and Poor, the Deacons attending thereto by Office, to gather the ſame, and as need requireth, to diſtribute the ſame, *Acts* 6. 2, 3, 5. 1 *Cor.* 16. 1, 2. 2 *Cor.* 8. 12. *Prov.* 27. 23. & 3. 18. This being ended, the Ruling Elder, in the time of Chriſts Regal Government in the Church, Chriſt's Kingdom, together with the other Elders, Paſtor and Teacher, ſee that order be kept, being the time when any Perſons deſire to be joyned to Chriſt by Covenant (*Jer.* 50. 5. *Acts* 2. 47.) to judge of the work of Grace in them, by their Profeſſion, being approved by the whole Church; and then are they to receive them into the Covenant, with their Children in Nonage (*Deut.* 29. 11, 12.) becauſe the Promiſe is to them and unto their Children, *Deut.* 29. 29. *Acts* 2. 39. in which time of Government, likewiſe if there be any Complaint againſt any Members, for their Diſorderly walking, or for Errors in Faith, it is written, If they will not hear, to wit, private Admonition; and ſo, if they will not be reclaimed at the firſt and ſecond Admonition, to tell it to the Church; and if they de-

ſpiſe the Churches Admonition, to caſt them out in the Name of the Lord Jeſus from the Communion of Chriſt in the Church, and ſo from all the Beneſit of the Promiſes in the Covenant, *Rev.* 4. 2. *Iſa.* 9. 7. *Matt.* 18. 15,16,17,18. 1 *Cor.* 5. *Prov.* 29. 1. This Ordinance being ended, if any were received into Covenant in the time of Government, and had never been Baptized into the Name of Jeſus, then the Seal muſt be ſet on the Perſons received into Covenant, as a Sign of the Pardon of their Sins, being waſhed away in the Blood of Chriſt, the Lamb, the Blood of the Everlaſting Covenant, called the Church Covenant, *Zach.* 9. 10. So that by Water-Baptiſm Chriſt may be made manifeſt both to Parents and their Infants, that he hath bore away their Sin or Sins, *John* 1. 29,31. *Heb.* 8. 12. This Ordinance being ended, performed by the Paſtor or Teacher, then follows the Adminiſtration of the Lords-Supper; as it is written, *The Cup of Bleſſing which we Bleſs, is it not the Communion of the Blood of Chriſt? The Bread which we brake, is it not the Communion of the Body of Chriſt? For we being many, are one Bread and one Body, for we are all partakers of that one Bread,* 1 *Cor.* 10. 16, 17. The finiſhing of this Ordinance is by ſinging a *Pſalm*; the whole Action of the day in Worſhip, finiſhed by Prayer.

Thus as all grant every Ordinance in the Church-Aſſembly is to be performed on the Lords day, as the Anabaptiſts alſo grant in their Nar-

Narrative *Page* 17. in theſe words, *We have no Example of the Churches then Aſſembling together, to celebrate all the Ordinances of our Lord Jeſus peculiar to them, but on the firſt day of the week.* As afore ſhewed in their Reaſons about keeping the firſt day for Goſpel-worſhip. Thus when Gods Holy Order is kept in the Practice, all Gods Ordinances in his Church, his Kingdom, the Beholders thereof will ſay, God is in them for a truth, 1 *Cor.* 14. 25. and with this Admiration who is this (*Cant.*8. 5.) that thus followeth the Captain of their Salvation (*Heb.* 2. 10. in the Heavenly Warfare of his Goſpel, *Rev.* 19. 11. 2 *Tim.* 2. 3, 4.) whether ſoever he goeth before them in his Commands (*Rev.* 17. 14. *Rev.* 14. 4. 1 *Cor.* 11. 1. then will the Spouſe of Chriſt appear Crowned with Twelve Stars walking in the Apoſtles and Prophets Doctrine, Chriſt being the chief Corner-ſtone, whoſe Righteouſneſs is put on by Faith (*Rom.* 13. 14.) looking forth as the Morning (ſhe is) Fair as the Moon, Clear as the Sun, Terrible (to all her Enemies) as an Army with Banners, *Cant.* 6.10. *Rev.*3.7,8,9,10. And this is that Vertuous Woman (her Price is above Rubies) that looketh well to the ways of her Houſhold, and Eateth not the Bread of Idleneſs; her Children ariſe and call her Bleſſed, her Husband alſo, and he praiſeth her, *Prov.* 31. 10,27,28.

Now then where Gods Holy Order is not kept, there is Confuſion and every evil work;

and

and what doth *Babel* mean but Confuſion? ſo is every City or Church, that tranſgreſſeth the Laws, or changed the Ordinances, or breaketh the Everlaſting Covenant, called the City of Confuſion. And this maketh way to take in conſideration the Fifth Query; which is,

Query 5. *Whether it be Lawful for any Man to Baptize himſelf?*

In ſpeaking to this Query, is ſhewed, that from ſuch an Adminiſtrator, the Engliſh Anabaptiſts have ſucceſſively received their way of Re-baptizing of Adult Perſons only, and excluding the Infants of Believers from the ſame, or the Right to have Water-Baptiſm Adminiſtred on them.

Therefore it may be expedient to give ſome Deſcription of this firſt Baptizer of himſelf, by Name *John Smith*, who by Profeſſion was a Miniſter of the Church of *England*; diſliking thereof, went over into *Holland*, and joyned himſelf to an Engliſh Church at *Amſterdam*; at which time Mr. *Henry Ainſworth* was Teacher to the ſaid Church; now as it appeareth by *Calvin*, in his Inſtitutions, there were ſome in his time, called Anabaptiſts in Judgment, denying Infants Baptiſm, from this Principle they then maintained, in denying original Sin; ſo that they affirmed Infants were not born Sinners, and from hence they pleaded, there need no Sign

Sign of Remiſſion of Sins be Adminiſtred on them. Now this Error is confuted in a word, If Infants were not born Sinners, then they could not dye until they had Actually ſinned, for the Wages of Sin is Death; but ſome Infants dye ſo ſoon as born, therefore ſinful by Nature, as in the third Query proved. But ſince the Anabaptiſts have deviſed another Erroneous Doctrine, as afore ſhewed, to deprive Infants of Water-Baptiſm, that is, becauſe they cannot profeſs Faith and Repent, therefore they have, ſay they, no Right to be Baptized: This likewiſe hath been diſproved, and alſo proved, that Infants being born Sinners, the only thing which giveth them Right to have Water-Baptiſm Adminiſtred on them, is Remiſſion of their Sins in the third Query. A third Deviſe theſe People have found to deprive Infants of their Right to Water-Baptiſm, perſwading People of years they were not Baptized at all, if not Dip'd or Plung'd in Water. This Error hath likewiſe been refuted in the firſt Query.

And laſtly, When the Anabaptiſts had framed ſo many Devices to deny all Infants Baptiſm, they were confounded in themſelves, what to do to begin Baptizing in their way of Baptizing Adult Perſons only, as Men and Women, there being no ſuch Adminiſtrator to be found for an unbaptized Perſon, (without an immediate call from Heaven, as *John* Baptiſt had,) to Baptize. But one *John Smith*, as aforeſaid, being

being more deſperately wicked than others, when being caſt out for Error out of a True Church, he Baptized himſelf, and then he Baptized others, and from this Man the Engliſh Anabaptiſts have ſucceſſively received their new Adminiſtration of Baptiſm on Men and Women only.

And now let us take a ſmall Deſcription of this Man, as aforeſaid, When he was joyned a Member to an Engliſh Church at *Amſterdam*, whoſe Wolviſh Nature was hid for a time; as it is written, *For I know this* (ſaith *Paul* to the Church of God at *Epheſus*) *that after my departing, ſhall grievous Wolves enter in among you, not ſparing the Flock alſo of your own ſelves: Shall men ariſe ſpeaking perverſe things, to draw away Diſciples after them*, Acts 20. 29, 30. Such a Wolf was *John Smith*, for before he pleaded for Anabaptiſtry, he was ſo great an Inſtrument of Satan, that he ſought to deprive the Church of God he had joyned himſelf unto, of the uſe of the Bible; not only as not to be uſed before the Eye, as not to be looked into in time of Worſhip, contrary to the Practice of Chriſt and the Apoſtles, *Luke* 4. 16, 17 1 *Tim.* 4. 13. *Eph.* 3. 4. 2 *Cor.* 1. 13. but alſo that it was not lawful to make uſe of the Bible in any other Tongue than that it was firſt written in.

Mr. *Henry Ainſworth* being Teacher in the aforeſaid Church, and ſo well acquainted not only with the Original Togues (that firſt the Scriptures

Scriptures were given in) but alſo with the mind of Chriſt in the ſame; anſwered his Reaſons againſt the uſe of Tranſlations, his main or principle Reaſon was this, as Mr. *Ainſworth* ſaith, *That no Apocrypha Writing, but only the Canonical Scriptures, are to be uſed in the Church in time of Worſhip; every written Tranſlation is an Apocrypha Writing, and is not Canonical Scripture; therefore every written Tranſlation is unlawful in the Church in time of Worſhip.* *Ainſworth*'s Defence of Scripture, *Page* 1, 2.

Now ſaith Mr. *Ainſworth, Some time after he had publiſhed this Error, God ſtruck him with Blindneſs, that he could no longer find the door of the Church, out of which he was gone by Schiſm, and which he had aſſaulted with Errors, namely, our entering in by the Covenant made with* Abraham *and his Seed (as now to the Faithful and their Seed) which hath been as a Brazen Wall, againſt which he hath run himſelf to his utter Ruine, If God in Mercy raiſe him not up, and now as a Man benum'd in mind, he cryeth out againſt, as contrary to his former Faith and Profeſſion, ſaying, Lo, we proteſt againſt them to be a Falſe Church, falſly Conſtituted in the Baptizing of Infants, and their own unbaptized Eſtate,* Defence of Scripture, *Page* 3. *Thus Wine ſheweth it ſelf, in Mr.* Smith, *to be a Mocker, and Strong Drink to be raging, while he hath drunk the Wine of Violence,* Prov. 4. 17. *proclaiming open War againſt Gods everlaſting Covenant. How contrary is this to his former Faith, he*

once

once ſeemingly, as it appears, maintained with us, (ſaith Mr. *Ainſworth*) *as may be ſeen in his difference in the Preface, for then he acknowledged the Ancient Brethren of the Separation (as he calleth us) are to be honoured, for that they have reduced the Church to the true Primitive Apoſtolick Conſtitution.*

Now as one Error goeth not alone, while Mr. *Smith* was ſeeking to deprive the Church of God of the uſe of Tranſlation, one of his Arguments he thus framed. *Children* (ſaith he) *may read a Tranſlation perfectly well, but Children cannot perform any part of Spiritual Worſhip. Therefore reading a Tranſlation is no part of Spiritual Worſhip.*

Mr. *Ainſworth*'s Anſwer is, *Is not the praiſing of God a part of his Worſhip, when the Children cried* (Matt. 21. 15, 16. Pſalm 8.) *Hoſannah in the Temple, to the Son of* David, *Chriſt defendeth their Fact by Scripture, That out of the mouth of Babes and Sucklings, God hath made perfect his Praiſe.*

But I will turn his own Weapon upon him; thus Mr. Smith *Anabaptized himſelf with Water, but a Child could have done the like unto himſelf, who cannot perform (as he thinketh) any part of Spiritual Worſhip; and conſequently it was Carnal Worſhip, and Service of the Devil. If one ſhould anſwer, though a Child could caſt Water upon himſelf, and utter ſuch words as he heard Mr.*

Here Mr. *Ainſworth* ſaith Mr. *Smith* Baptized himſelf.

Mr. Smith *ſpake, yet could he not preach or open* (Neh. 8. 8.) *the Covenant, as did the Prieſts and Levites; therefore Reading and Preaching being joyn'd together, as Baptiſm with Water and Preaching; he that condemneth the one, becauſe a Child can do it, condemneth the other by like reaſon. And Mr.* Smith *having thus written of Children (and done to himſelf) the Babes and Sucklings, whoſe Souls he would Murther, by depriving them of the Covenant, and viſible Seal of Salvation in the Church, ſhall riſe up in Judgment, and condemn him at the laſt day; who is like a Brute Beaſt, as the Apoſtle* Jude *calleth ſome Men,* Who ſpake evil of thoſe things which they know not, but what they know naturally, as Brute Beaſts, in thoſe things they corrupt themſelves, *Jude* ver. 10.

Now how like a Beaſt did Mr. *Smith* ſay, in his Writing againſt Infants Baptiſm, *That an Infant is no more capable of Baptiſm than any unreaſonable Creature.* And what differeth Mr. *Keach*'s words, who ſaith in *Page* 164. of his Book, *Gold Refin'd, That Flocks and Heards were Baptized in the Clouds and in the Sea, as well as Children.* When as the Apoſtle ſaith, all our Fathers were Baptized who were not Beaſts, but that part of Mankind, of whom Chriſt came; as it is written, *Whoſe are the Fathers, and of whom, as concerning the Fleſh, Chriſt came, who is over all, God bleſſed for ever, Amen.* Rom. 9. 5, 6.

Again Mr. *Smith* formed an Argument for the warrant of Baptizing of himſelf. Thus as

Mr.

Mr. *Clifton* hath publiſhed in his *Chriſtian Plea, Page* 181, 182. in theſe words: *There is as good warrant for a Man Churching himſelf, for two Men ſingly are no Church, joyntly they are a Church; ſo two Men may put Baptiſm upon themſelves.* Again ſaith Mr. *Smith, A Man cannot Baptize others into a Church, himſelf being out of the Church, or being no Member.* But ſuch was the State of Mr. *Smith* when he Baptized himſelf, he was then caſt out of the Church whereof Mr. *Ainſworth* was Teacher: So we ſee out of his own Mouth Mr. *Smith* condemned himſelf and his Practice.

Moreover Mr. *Jeſop* in his *Diſcovery of the Errors of the Anabaptiſts* (who ſome time as he ſaith walked with them) ſaith, *If I ſhould demand of you your warrant, for a Man to Baptize himſelf, I much marvel where you would find ſuch a Practice in all the New Teſtament of Chriſt, it would be too hard a Task for you: Although Mr.* Smith *firſt Baptized himſelf, and then he Baptized Mr.* Helviſh *and* John Murton *with others:* See Mr. *Jeſop's* Diſcovery of the Errors of the Engliſh Anabaptiſts, *Page* 65.

Now as in the Mouth of two or three Witneſſes, every Truth ſhall be eſtabliſhed; ſo then Mr. *Henry Ainſworth*, and Mr. *Clifton*, and Mr. *Jeſop*, have teſtified in their Books publiſhed, that Mr. *Smith* Baptized himſelf, and from ſuch an Adminiſtrator the Anabaptiſts have ſucceſſively received their way of Baptizing Adult Perſons

Persons only, and excluding the Infants of Believers from the Benefit thereof; and because their Reasons for this Practice of theirs, are but carnal, as afore is proved, therefore wanting Scripture Evidence for their Practice, some of late have published in the first Epistle to Mr. *Cary's* Book, namely Mr. *Kiffing*, *John Harris*, *Richard Adams*, *Robert Steed*, *Ben. Keach*, a False report against three worthy Servants of Jesus Christ; wanting help, as appeareth, to maintain their way of Anabaptistry, their words are these:

And since that God hath been pleased to raise up many Learned Men, namely, Dr Ames, *Mr.* Ainsworth *and Dr.* Owen, *with others who have Learnedly and with much clearness and strength of Argument, made it appear, that a true visible Gospel-Church is to consist only of such as are Saints by profession, and who give up themselves to the Lord, and one to another, by solemn Agreement, to practice the Ordinances of Christ.*

The cause surely must be very bad, in these Mens own Eyes, unless they are given over to blindness of Heart, to make Falshood their Refuge, as will clearly appear concerning these three Mens Judgment, published to the World, touching the State of the Children of Believers.

Dr. *Ames* hath written, That *a particular Church or Congregation is a Society of Faithful ones, or Believers, knit together mutually in a special Obligation, or Bond, in order to the constant exercise of the Communion of Saints among themselves.* And

Mr. *Clifton* hath publiſhed in his *Chriſtian Plea, Page* 181, 182. in theſe words: *There is as good warrant for a Man Churching himſelf, for two Men ſingly are no Church, joyntly they are a Church; ſo two Men may put Baptiſm upon themſelves.* Again ſaith Mr. *Smith, A Man cannot Baptize others into a Church, himſelf being out of the Church, or being no Member.* But ſuch was the State of Mr. *Smith* when he Baptized himſelf, he was then caſt out of the Church whereof Mr. *Ainſworth* was Teacher: So we ſee out of his own Mouth Mr. *Smith* condemned himſelf and his Practice.

Moreover Mr. *Jeſop* in his *Diſcovery of the Errors of the Anabaptiſts* (who ſome time as he ſaith walked with them) ſaith, *If I ſhould demand of you your warrant, for a Man to Baptize himſelf, I much marvel where you would find ſuch a Practice in all the New Teſtament of Chriſt, it would be too hard a Task for you: Although Mr.* Smith *firſt Baptized himſelf, and then he Baptized Mr.* Helviſh *and* John Murton *with others:* See Mr. *Jeſop's* Diſcovery of the Errors of the Engliſh Anabaptiſts, *Page* 65.

Now as in the Mouth of two or three Witneſſes, every Truth ſhall be eſtabliſhed; ſo then Mr. *Henry Ainſworth*, and Mr. *Clifton*, and Mr. *Jeſop*, have teſtified in their Books publiſhed, that Mr. *Smith* Baptized himſelf, and from ſuch an Adminiſtrator the Anabaptiſts have ſucceſſively received their way of Baptizing Adult Perſons

Perſons only, and excluding the Infants of Believers from the Benefit thereof; and becauſe their Reaſons for this Practice of theirs, are but carnal, as afore is proved, therefore wanting Scripture Evidence for their Practice, ſome of late have publiſhed in the firſt Epiſtle to Mr. *Cary's* Book, namely Mr. *Kiffing*, *John Harris*, *Richard Adams*, *Robert Steed*, *Ben. Keach*, a Falſe report againſt three worthy Servants of Jeſus Chriſt; wanting help, as appeareth, to maintain their way of Anabaptiſtry, their words are theſe:

And ſince that God hath been pleaſed to raiſe up many Learned Men, namely, Dr Ames, *Mr.* Ainſworth *and Dr.* Owen, *with others who have Learnedly and with much clearneſs and ſtrength of Argument, made it appear, that a true viſible Goſpel-Church is to conſiſt only of ſuch as are Saints by profeſſion, and who give up themſelves to the Lord, and one to another, by ſolemn Agreement, to practice the Ordinances of Chriſt.*

The cauſe ſurely muſt be very bad, in theſe Mens own Eyes, unleſs they are given over to blindneſs of Heart, to make Falſhood their Refuge, as will clearly appear concerning theſe three Mens Judgment, publiſhed to the World, touching the State of the Children of Believers.

Dr. *Ames* hath written, That *a particular Church or Congregation is a Society of Faithful ones, or Believers, knit together mutually in a ſpecial Obligation, or Bond, in order to the conſtant exerciſe of the Communion of Saints among themſelves.* And

further ſaith, *Children of Believers, who are in the Church-Fellowſhip, are to be reckoned Members of the Church,* 1 Cor. 7. 14. *your Children are Holy, for they are partakers of the ſame Profeſſion with their Parents; yet Children are not ſo perfect Members of the Church, ſo as that they can expect acts of Communion, or may be admitted to partake of all the Priviledges of the Church, unleſs a growing Faith appear in them, but are not to be excluded from thoſe Priviledges which appertain to the beginning of Faith, and entrance into the Church Doctrines.* In Medul. Theol. Lib. 1. ch. 32. §. 6. §. 12. §. 13.

Mr. *Henry Ainſworth* ſaith, *Children of Believers, when they are born of their Parents, and all are born Infants, are all in the Covenant with their Parents, and were of old to be Circumciſed, are now to be Baptized; if the Children be of years when their Parents enter into Covenant; either they aſſent, and enter into Covenant with them, or they diſſent and enter not; ſo* Iſhmael, Abraham's *Child, being taught of his Father to keep the way of the Lord,* Gen. 18. 19. *and not diſobeying; he was with his Father Circumciſed at thirteen years of Age,* Gen. 17. 25. *likewiſe all Children now, aſſenting unto, and walking in the Faith with their Parents, are to be Baptized at what Age ſoever; but when* Iſhmael *fell from his Obedience, then was he caſt out of* Abraham's *Houſe, and was no longer counted for* Abraham's *Seed, but in* Iſaac *was his Seed called:* Iſhmael *was ſtill* Abraham's *Seed, and Child in Nature, according to the Fleſh, but he continued not*

ſtill

ſtill a Child of the Covenant; Gal. 4. 29, 30. *nor* Abraham's *Seed according to the Promiſe*; *even ſo if Children of Believers now, being of underſtanding, do refuſe the Faith of Chriſt, and fall from it, they are to be kept out of the Church, or caſt out from it*; *and ſo the Seal of Grace and Salvation belongeth not to them*, Ezek. 18.24. 2 Chron. 15.2. Matt. 3. 7, 9, 10. *As it belongeth to all the Infants of the Faithful, and to all their Children of what Age ſoever, if they receive the Faith of Chriſt and abide in it with them. And theſe Men* (meaning the Anabaptiſts *if they think we hold Children are to be Baptized, becauſe they are our Children by Nature* (*for ſo they are Children of Wrath*, Eph. 2. 3.) *but they are Holy, and ſo have the Seal of Salvation, becauſe God hath graciouſly accepted them into his Covenant with our ſelves, and keepeth them in it, until they fall from Faith and Obedience of Chriſt, even as we our ſelves continue in the Covenant, while we continue in the Chriſtian Faith, and no longer*, 2 Tim. 2. 12. *As we are the Children of the firſt* Adam, *and ſo are Sinners, Diſobedient, Unrighteous, and under Condemnation*; *but as we are the Children of the ſecond* Adam *Chriſt, we are all Holy, made Obedient, Righteous, and Heirs of Salvation, according to the Apoſtles Doctrine*, Rom. 5. 12, 21. See Mr. *Henry Ainſworth's* Cenſure upon a Dialogue of Infants Baptiſm, *Page* 67, 68.

Dr. *Owen* ſaith, *Children do belong unto, and have an Intereſt in the Parents Covenant, not only*

in the Promise of it, which gives them Right unto Baptism, but in the Profession of the Church-Covenant, which gives them a Right unto all the Priviledges of the Church, whereof they are capable, until they voluntarily relinquish their claim unto them. Dr. Owen, *The true Nature of a Gospel Church*, Chap. 1. 14, 16.

Now will not Mr. *Kiffin*, Mr. *Harris*, Mr. *Adams*, Mr. *Steed*, Mr. *Keach*, call back their words which they have set their Hands to, in the Preface to *Philip Cary*'s Book, of their evil here, and imbrace the Truth these Men have testified.

In the mean time, let the Prudent Reader judge, whether the forenamed Persons have any Grounds to publish to the World, that these Men, *Dr.* Ames, *Mr.* Ainsworth, *Dr.* Owen, *should Learnedly, and with much clearness and strength of Argument, make it appear, that a true visible Church is to consist only of such as are Saints by Profession.* The contrary by their own writing doth clearly appear, That Infants are in Covenant, and so visible Members of the Church; so that 'tis a bad cause, when the Anabaptists are necessitated to bely such worthy Men to maintain their Errors. And surely it is a bad cause, when as the Scripture saith, how some Men may confess that they make Lyes their Refuge, *Isaiah* 28. 15. in making the World believe a false Report, when the Men are not alive to speak for themselves; yet that their Works,

Works, like others, ſpake for them, how little they favoured the way of Anabaptiſtry, when nothing leſs, as farther appeareth in the laſt words of Mr. *Ainſworth's* Book, called, *A Cenſure upon a Dialogue of the Anabaptiſts* (never yet by them anſwered) ſaith, *That it was Chriſt's laſt Farewel to his Diſciples, when he Bleſſed them,* Luke 24. 50. *being the Summ of the Goſpel,* Gal. 3. 8. *that in* Abraham's *Seed, that is Chriſt, all Nations ſhall be Bleſſed; this Grace* Abraham's *Infants had, this Grace Chriſt gave to little Children,* Luke 18. 16. *and ſo the ſame he hath vouchſafed to continue unto us, and to our Children, throughout their Generations, preſerving us and them from the Curſe of Anabaptiſtry; whereby ſo many Errors are diſpers'd, Scriptures wreſted, and Souls perverted unto Deſtruction.*

Moreover, how apparently true it is, that in the Anabaptiſts denying Infant-Baptiſm, many Scriptures are perverted, and Souls deſtroyed by ſuch as preſs that Baptiſm in the World, which they have received from their Adminiſtrator, *John Smith*, Baptizing of himſelf, and yet is condemned by *Ben. Keach* in his Book *Page* 147. in theſe words, as aforeſaid, *Water-Baptiſm*, ſaith he, *is a part of Inſtituted Worſhip and Service to God; ſo that whatſoever is done in Worſhip and Service to God, without an expreſs word drop'd from Chriſt or his Apoſtles is Will-worſhip.* Now until he can prove it lawful for a Man to Baptize himſelf, by ſome word drop'd from Chriſt or

his Apoſtles, it is Will-worſhip, and ſo not from Heaven or from God; therefore *Ben. Keach's* Baptiſm, which he and the reſt have received from their Adminiſtrator *John Smith*, who Baptized himſelf, is Will-worſhip, and ſo not of God, and to be Abhorred of all Chriſtians, becauſe he granteth it is Will-worſhip forbidden of God, *Col.* 1. 21, 22, 23. *Iſaiah* 1. 12.

Moreover, ſeeing then the Anabaptiſts Baptiſm is not of God, and the Baptiſm received in Infancy they deny, then is there no true Water-Baptiſm remaining among them; and thus at once all Goſpel Ordinances by their Doctrine muſt ceaſe, and the whole Building of Chriſt muſt fall to the Ground. Now whither muſt we go for Counſel in this Diſtreſs? Surely, but as the Prophet ſaith, *To the Law and to the Teſtimony*; ſo we ſhould go for Counſel to none but to God, his Gracious Spirit blowing upon the Sails of our Faith, whereby we ſhall ſafely paſs through all theſe Difficulties, into an Orderly Practice of the Goſpel, in the Injoyment of all Chriſts Ordinances.

For after the deep Apoſtacy, after the Apoſtles Deceaſe, we hear a Voice ſaying, Ariſe, meaſure the Temple, the Altar and the Worſhippers, *Rev.* 11. 1. therefore He that hath aſcended up on High, hath not left his Church deſtitute of Counſel at any time; for although the Lord, for the Judgment of the World, and Trial of his Servants, and Manifeſtation of his Power,

Power, did ſuffer his Church or People, to wit, *Judah*, to be captivated by the *Babylonians* of old, and now ſince his Churches or People, captivated by the Spiritual *Babylonians*; yet, as of old, a right way was found, for the reſtoring the due and orderly Practice of all Gods Ordinances, without the help of Mans Inventions; ſo that the Lords Building was finiſhed, without a Stone of *Babel* for a Corner, or for a Foundation; ſo that although the Spiritual *Babylonians* ſaid like their Anceſtors, Raſe it even to the Foundation. Yet we have a perfect Rule to the Practical Performance of all Gods Ordinances, if we take Gods Counſel for direction, as aforeſaid, *To the Law and to the Teſtimony*; they that ſpeak not according to it, have no light in them, *Iſaiah* 8. 20.

Now then as Water-Baptiſm came in place of Circumciſion, as hath been afore proved, we then after a deep Apoſtacy, muſt take our Directions from the one to the other; let us then ſee, whether we can find in Scripture, any Preſident for retaining Gods Ordinance done in Apoſtacy, not to be repeated, when as nothing but the Ordinance is retained, only the Evil or Diſorder purged away by Repentance as it was concerning Circumciſion. Therefore we read in the days of *Hezekiah*, that the Church of God was fallen into deep Apoſtacy, as the Divine Hiſtory doth ſhew, 2 *Chron.* 30. *chap.* the like we read in *Joſiah's* time, and after in

Ezra and *Nehemiah*'s time, in which State of Apoſtacy they ſtill Circumciſed their Children, ſo that when they returned to God, to walk with him by Faith, in keeping his Commands in his Worſhip, they did not repeat their Circumciſion, but the Evil, through Gods Mercy, was Purged by Repentance, and ſo they were admitted to the Paſſover, for no uncircumciſed Perſon might eat of the Paſſover, *Exod.* 12. 48. ſo now no unbaptized Perſon muſt eat of the Lords Supper. This being a Preſident for all Chriſtians, when returning out of deep Apoſtacy, the Baptiſm then received in Apoſtacy, ought not to be repeated any more than Circumciſion. Seeing it hath been proved, that both Circumciſion and Water-Baptiſm are Signs and Seals to one and the ſame Covenant of Grace in Chriſt, to wit, (*Rom.* 4. 11.) of the Righteouſneſs of Faith in the Remiſſion of Sins by the Blood of Chriſt, *Col.* 2. 11, 12. For although Water-Baptiſm and Circumciſion were no Seals of Gods Favour and Mercies, but rather Judgments to them of old, as now, ſo long as they remained in Sinful Idolatry, for it will be granted by all, that Gods Covenant in the Bleſſings thereof, continueth with any Church or People, no longer than they remain in his true Faith and Obedience, in walking with God according to his written word, *Rev.* 2. & 3. *chap.* 2 *Chron.* 15. 2, 3. So then, as of old, upon a return of Gods Elected ones, even they and their

their Children out of Apoſtacy, they did enter into the Covenant of Grace in Chriſt, as it is written, *They ſhall ask the way to* Zion, *with their faces thitherward, ſaying, Come, let us joyn our ſelves to the Lord in a perpetual Covenant, that ſhall not be forgotten,* Jer. 50. 5. This was fulfilled in *Ezra* and *Nehemiah*'s days, when they came out of *Babylon* by Families; yet they were not again Circumciſed, but having *ſeparated themſelves from the Filthineſs of the Heathen of the Land,* (Ezra 6. 21, 22.) and were joyned to the Lord by renewing their Covenant, did keep the Feaſt of the Lord, and ſo were admitted to the Paſſover, which no uncircumciſed Perſon might eat of, *Exod.* 12. 48.

Obj. If any ſay, Circumciſion once done, could not be repeated, the Foreskin being once cut off, could not be cut again.

Anſw. The Apoſtle *Paul* anſwereth this Objection in theſe words; *Is any Man called being circumciſed? let him not become uncircumciſed: Is any called in Uncircumciſion? let him not become circumciſed,* 1 Cor. 7. 18. By which it appeareth that the Foreskin might be gathered again by the Art of Chirurgery, as Hiſtorians ſhew, *Joſeph. Antiq. Lib.* 12. *ch.* 6.

So then the way of God is clear by proportion, from Circumciſion to Water-Baptiſm, both received in Apoſtacy: That as *Judah*, when in *Babylon*, they Circumciſed, as in the Spiritual *Babylon* Water-Baptiſm was, and ſtill

is

is, practiſed; that as God accepted of his People of old, only renewing their Covenant with the Lord, even ſo all whom God calleth out of the Spiritual *Babylon*, God only requireth that the Lords Covenant be renewed, he made with their Anceſtors that were once in the Lords Covenant; and ſo that People once Baptized into the Name of the Father, and of the Son, and of the Holy Ghoſt, is not to be done again. And this *Ben. Keach* granteth from his Author's words *Elton* on *Col.* 2. 11. *Page* 291. who ſaith, *That Baptiſm is the Sacrament of Inciſion, or ingrafting into Chriſt, Sealing up our ſetting into Chriſt, which is only once done, never after to be done again*, Gold Refin'd, *Page* 178.

So then there is a difference to be made, when an Ordinance of God is done, and not done at all, or done and not rightly done; for if in *Judah*'s Apoſtacy, as aforeſaid, they Circumciſed, as the Chriſtians in Apoſtacy Baptized, the Error in the one being repented, if ſo in the other.

Now becauſe the Anabaptiſts have not in this matter, taken Counſel of Gods Word, but followed their own Spirits, they have run themſelves into Confuſion, ſome in Baptizing themſelves, others receiving their Baptiſm from them, and others of them, all crying out againſt *Romes* Baptiſm, becauſe ſo many Additions is joyned therewith; and therefore they ſay it is no Baptiſm, when as it may be eaſily proved, that we

we Engliſh People received not our Baptiſm from *Rome*, but from the *Britains* or *Welſh*, the firſt Inhabitants of this Nation, who, as Hiſtorians ſay, received the Goſpel Ten years before the Goſpel was preached at *Rome*, as Mr. *Jones* in his Book Entituled, Rome *no Mother Church to* England, *Sect.* 4. *Page* 123.

Beſides the General Agreement of Hiſtories, for in the year of *Tiberius* the Emperor, *Gildas* affirmeth, That *Britain* received the Goſpel: Further he ſaith, *That* Joſeph *of* Arimathea *was ſent by* Philip *the Apoſtle from* France *to* Britain, *about the Year of our Lord* 63. *and remained in* Britain *all his days; who, with his Fellows, laid the firſt Foundation of the Chriſtian Faith amongſt the Britiſh People:* Acts and Monum. Book 2. p. 95. *Gildas* Lib. de vict. Aurelii Ambroſius.

2. *Tertullian* teſtifieth, How the Goſpel was diſperſed abroad by the Sound of the Apoſtles, *Tertull. con. Judeos* (as was the Commiſſion to all Nations,) as the Apoſtle *Paul* writeth to the *Coloſſians*, *The Goſpel which ye have heard, and which was preached to every Creature which is under Heaven*, Col. 2. 23. ſo that ſome of all Nations, (for ſo they Sung Praiſes to God, and the Lamb, *ſaying*, *Thou haſt redeemed us by thy Blood, out of every Kindred, and Tongue, and People, and Nation*, Rev. 5. 9.) and there reckoneth up *Medes*, *Parthians* and Dwellers of *Meſopotamia*, *Jury*, *Cappadocia*, *Pontus*, *Aſia*, *Phrygia*, *Egypt*, *Pamphilia*, with many more: At length cometh

to

to the Coaſts of the *Morians*, and to all the Borders of *Spain* and *France*; and among the reſt, reciteth all the parts of *Britain*, and reporteth them to be ſubject to Chriſt.

Again *Origen* ſaith, that *Britain* did conſent to the Chriſtian Faith: *Neſiphorus* ſaith, that *Simon Zelots* did ſpread the Goſpel of Chriſt to the Weſt Ocean, and brought the ſame into the Iſle of *Britain*: *Origen. Hom.* 4. *in Ezech. Nic. Lib. Cap.* 40.

Again the *Scots* did celebrate their *Eaſter* in the time of the Abbots of *Clunick*, not after the *Roman* manner, but after the *Greeks*; which argueth they received the Faith, but not from *Rome*.

Alſo it appeareth by a Letter of *Elutherius* Biſhop of *Rome*, written to *Lucius* King of *Britain*, *Anno* 169. that *Lucius* had received the Faith in this Land, before he ſent to *Elutherius* for the *Roman* Laws; for ſo the words of the Letter purport, which are theſe, *Ye have received of late, through Gods Mercy, in the Realm of Britain, both the parts of the Holy Scripture, out of them, by Gods Grace, take ye a Law, and by that Law, through Gods Sufferance, Rule your Kingdom of Great Britain*, Anno 169.

By theſe and like Teſtimonies it appeareth, that the Baptiſm received firſt in this Land, was in a true Church, and this Scripture was fulfilled, *The Iſles ſhall wait for thy Law*; as Chriſt hath expounded it, *The Gentiles ſhall truſt in thy Name*, Iſa. 42. 4. with Matt. 12. 21.

And

And again, one while the Anabaptiſts will not have Water-Baptiſm to ſucceed Circumciſion, as viſible Seals to one and the ſame Covenant, for then they ſuppoſe they ſhall grant, that if Infants had Right of old to be Circumciſed, by vertue of the Covenant of Grace, they muſt confeſs (if they would ſpeak truth) that Infants have Right to be Baptized, by vertue of the ſame Covenant: But when it will ſerve their turn, then they will grant Water-Baptiſm came in place of Circumciſion in this thing; for, ſay they, Circumciſion initiated Members into the Jewiſh Church, and now Water-Baptiſm initiateth Members into the Goſpel-Church: And thus they are Yea and Nay, but to let them know that no Perſon had Right to be Circumciſed, until he was firſt in Covenant with the Lord, as *Abraham* was a Believer in Covenant before Circumciſed: And further it is proved, that all *Iſrael*, the Males, except *Caleb* and *Joſhua*, were uncircumciſed Perſons, when they, by the Covenant of Grace in Chriſt, were eſtabliſhed to be the Lords People, *Deut.* 29. and after Circumciſed by *Joſhua*, *Joſh.* 5. *Chap.* So now firſt Members are joyned to the Lord, with their little ones, and by vertue of Gods Free Grace in Chriſt, their Sin or Sins are pardoned; and then the Sign, Seal of the Covenant, or Token of Remiſſion of Sins, is to be ſet on the Believers and their Seed, *Acts* 2. 38, 39. largely proved in the third Query.

More-

Moreover, as no uncircumciſed Perſon might eat of the Paſſover, even ſo no unbaptized Perſon might or may eat of the Lords-Supper. Now this the Anabaptiſts will grant, that the Lords-Supper came in room of the Paſſover; yea, and ſo did Water Baptiſm come in room of Circumciſion; for if 1 *Cor.* 5. *Chap.* proveth the one, then *Coll.* 2. 11, 12. proveth the other: And as no Man might eat of the Paſſover, until all his Males were Circumciſed, even ſo no Man may eat of the Lords-Supper, until all his Children in Nonage are Baptized, but for want of the due informing of the Congregations in theſe and ſuch-like things.

Note what a Confuſion ſome Congregations allow among them who are mix'd, ſome are for Baptizing their Infants, and ſome are not; ſome are for having themſelves re-baptized by the Anabaptiſts, ſome are not: Yea, and ſome in Congregational Churches are re-baptized, and ſome are not; and theſe all joyn together in the Ordinance of the Lords Supper, which is a high breach of Gods Order, and ſo a great Sin. See here what Confuſion is this, ſowing divers Seeds in the Lords Vineyard or Garden, his Church; when as no Perſons might eat of the Paſſover, until all their Male-Infants were Circumciſed; even ſo by equality, no Perſon ought to partake of the Lords-Supper, until their Infants are Baptized.

Again,

Again, no unbaptized Perſon may eat of the Lords-Supper, as no uncircumciſed Perſons might eat of the Paſſover, or ſuch as were not accounted ſo; but the Females were accounted Circumciſed; for no uncircumciſed Perſon might go into the Temple, but Women did, and ſo were accounted Circumciſed, wanting that part of the Body. Now then, he that denieth his Baptiſm, received in Infancy, to be ſufficient Baptiſm, in his Belief or Judgment, when he is re-baptized, he ſaith, all his Brethren are all unbaptized Perſons (in his Judgment) and they that do ſtand firm to their Baptiſm received in Infancy, do ſay, he that is re-baptized, and by a falſe Adminiſtration denieth his Baptiſm received in Infancy, muſt acknowledge he is no Baptized Perſon fit to partake with in the Lords-Supper, ſeeing he denieth alſo Water-Baptiſm to be Adminiſtred on his Children: Yet theſe ſo differing in their Faiths, and ſo contrary to the Order of God, do both in Confuſion together partake of the Lords-Supper: Theſe Confuſions call for Judgment to come on Churches. Many other things might be here inſerted of Diſorders in Churches, but it will not be proper at this time, to this Subject.

Therefore ought all Churches of Chriſt, when any Man and Woman come to joyn themſelves, there to Chriſt, the Head of the Body the Church, by entering into an everlaſting Cove-

Covenant, never to be forgotten, that they bring their Children with them, as Chriſt ſaid, *Suffer little Children to come unto me, and forbid them not, for of ſuch are the Kingdom of God, Luke* 18. 16. Now concerning what hath been ſaid, *B. Keach* propoſeth by way of Objection; That as if one of themſelves ſhould ſay, *Since the Practice of Baptiſm in Water was loſt in the Apoſtacy, How could it be reſtored again without a new Miſſion?* He maketh this anſwer, *The Children of* Iſrael *had, for many years, loſt the Ordinance of the Feaſt of Tabernacles; yet by reading in the Book of the Law, there was ſuch a thing required; They immediately revived it, and did as they found it written, without any new Miſſion, or extraordinary Prophet, to Authorize them ſo to do; even ſo ought we to act Gods word, being a Warrant ſufficient to juſtifie us in ſo doing.* Gold refin'd, *page* 23.

To which I reply, That Water-Baptiſm was not loſt, by Baptizing with Water; but God had his true Church, who lived and reigned with Chriſt, in the Practice of his Holy Ordinances, under Sufferings (all the time of the Beaſts Reign) in the Spiritual *Babylon*: As we read *Rev.* 20. 4. So that only in the Spiritual *Babylon*, Water-Baptiſm was loſt, by Baptizing with Water; for they Baptized in Water, as in *Rome* this day is ſhewed, by dipping every one three times in Water. *Bellarm de Bapt.* l. 1. c. 25. to c. 27.

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2. As Water-Baptiſm is herein clearly proved to ſucceed Circumciſion, and as Water-Baptiſm was not loſt, nor neglected by the Suffering Chriſtians, under the Affliction they went through, by the Spiritual *Babylonians*; even ſo Circumciſion likewiſe was not loſt, under all the Sufferings *Judah* underwent by the Temporal *Babylonians*.

3. As to the Feaſt of Tabernacles, which *Ben. Keach* ſaith, was loſt from *Iſraels* keeping the ſame in *Babylon*: He might know that was becauſe they were bound to keep the Feaſt of Tabernacles no where but at *Jeruſalem*; ſo that it was not loſt, but omitted, becauſe they could not go to *Jeruſalem* to keep it. And whereas he ſaith, *By reading in the Book of the Law, there was ſuch a thing required, they immediately revived it* (when they came to *Jeruſalem*) *and did as they found it written, without any new Miſſion, or extraordinary Prophet, to authorize them ſo to do; even ſo ought we*, ſaith he, *to act Gods word, being a warrant ſufficient to juſtifie us in ſo doing.*

Now Water-Baptiſm afore ſhewed, was not loſt, by Baptizing with Water, no more than Circumciſion was of old; but had it been loſt, as *Ben. Keach* ſuppoſeth, then the reviving of it again, without a new Miſſion, as his Parallel is, from the Feaſt of Tabernacles, or without an extraordinary Prophet to authorize them ſo to do. But to the firſt, had *Iſrael*, thinks he, no extraordinary Prophet to direct them to keep

the Feast of Tabernacles, according to the Law written; *Ezra* was Gods Priest, who expounded the Sense and true Meaning of the Law: Besides there were Prophets in *Babylon*, as *Daniel*, *Ezekiel*, *Haggai* and *Zachariah*; and what thinketh he, were not these extraordinary Prophets, Penmen of parts of the Holy Scriptures, moved by the Holy Ghost. But seeing whatsoever of Gods Holy Ordinances by just hinderance may cease in Practice; yet when revived, *Ben. Keach* granteth they must be revived, both of old and now, as it is found written; and then it will be a sufficient warrant to justifie any so to do, I grant. Now let me ask *B. Keach* this question.

Whereas he saith, Baptism in Water was lost; Then, by his own grant, according to the word written, it must be revived. And where is it there written, in Christs Testament, that a Man must dip himself in Water? As *John Smith* did, the first Beginner, or Reviver, of the English Anabaptists. Let him shew such a word in Scripture, and it will be a sufficient warrant to justifie so doing; and until then, their reviving of Baptism, by a Mans dipping himself, hath no warrant in Gods word in either Testament; and I am sure *John Smith* was no extraordinary Prophet of God, nor ordinary, as herein is shewed: but one that dis-separated himself from a true Church, sensual, having not the Spirit, and after cast out. And how little of the Spirit hath that Man, even such a

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one as *Ben. Keach*, who maketh a Mock or Deriſion of Gods Ordinance of Baptiſm, Adminiſtred on our Fathers, ſaith the Apoſtle, when the Clouds poured out Water on them, as ſaith the Prophet. Concerning which Baptiſm *Ben. Keach* ſaith, *If that was Baptiſm*, viz. *the Clouds raining upon them, the People may ſave their Mony, and never go to a Miniſter more to Chriſten their Children; for 'tis but to carry them abroad when it Rains, and they will be ſo Baptized; and it will be as true Baptiſm no doubt*, Gold Refin'd, *page* 61.

Surely this Man, thus making a Mock at Gods Ordinance, may be reckoned among the Mockers of the Apoſtles Doctrine, *Jude* v. 17, 18, 19, 10. as it is written, *Beloved, remember ye the words which were ſpoken before of the Apoſtles of our Lord Jeſus Chriſt; how that they told you there ſhould be Mockers in the laſt time; and theſe becauſe they have not the Spirit, ſpeak evil of thoſe things which they know not, but what they know naturally as brute Beaſts, in thoſe things they corrupt themſelves.* If this Man was not one of them, he would not have dared to be ſo bold, as to ſay, *Flocks and Heards*, Exod. 12. 38. that went through the Sea (when our Fathers were, ſaith the Apoſtle, Baptized, 1 *Cor.* 10. 1, 2.) were doubtleſs Baptized as well as Children, under the Cloud and in the Sea; and now to ſay again, to carry Children out when it raineth, is as true Baptiſm as *Iſrael* had under the Cloud. Yet notwithſtanding he hath ſo contemptuouſly ſpoken of

the Baptiſm in the Cloud and in the Sea; yet he ſaith, that Baptiſm was a Type or Figure of Goſpel-dipping; but how will this Mans words hang together, one while he ſaith Beaſts and Unbelievers were Baptized as well as Children; whatſoever was a Type or Figure hath its Subſtance; If the Beaſts were Baptized in the Sea, what did it typifie ſuch Beaſtly Men, ſurely, that withſtood *Paul*'s Doctrine at *Epheſus*, as it is ſaid, He fought with Beaſts at *Epheſus* after the manner of Men: as ſuch Beaſts of Men as *Jude* ſpeaks of, That ſpeak evil of the way of Faith which they know not of, and would exclude Infants out of Chriſts Kingdom, as they do Infants from being our Fathers then, as the Apoſtles calleth them, *Rom.* 9. 5.

Again, whereas he ſaith, The Baptiſm in the Cloud, and in the Sea, was a Figure of Goſpel-dipping, if ſo, then Men, Women and Children muſt be Baptized ſtanding on dry ground, for ſo it is ſaid, They ſtood in the Sea, or place where the Water had been, on dry ground; but the truth is, it was a Figure of Goſpel-Baptiſm, by caſting, pouring or ſprinkling Water on the Head and Face, the noble part, that repreſenteth the whole Perſon; and whereas Infants were Baptized in the Figure, it tipified the Right they have now, as afore proved in the third Query.

Now

Now having proved by the Teſtimony of Holy Scripture, What Baptiſm is; The end wherefore it was ordained; What it is that giveth any Soul Right to it; Who is a true Adminiſtrator of it; And what a High Breach of Gods Order it is for any Perſon to Baptize himſelf. The next thing is, farther to prove by Holy Scripture, that the Covenant the Church of *Iſrael* was eſtabliſhed in, to be the People of God, and the Lord to be their God; was the Covenant of Grace in Chriſt; and that it was not as the Anabaptiſts ſay, a Carnal Covenant: And alſo in particular, to prove that the Covenant which God made with *Abraham* and his Seed, *Gen.* 17. 7. and with *Iſrael* when they came out of *Egypt*, *Exod.* 19. 5, 6. and again renewed with all *Iſrael* Men and Women and their little ones, *Deut.* 29. 10, 11. that they were no parts of the Covenant of works, as Mr. *Cary* affirmeth, but the everlaſting Covenant of Grace in Chriſt now confirmed to all Believers and their Infants, *Rom.*4. 11. *Col.*2.11. as ſhall be further proved.

I ſhall firſt lay down the Doctrine of the Anabaptiſts, being the Ground and Foundation their whole Fabrick is built upon: To begin with the Father of the Engliſh Anabaptiſts, Mr. *Smith*, who ſaith in his Book called, *The Character of the Beaſt*, P. 16. *That the Church of* Iſrael *was a Carnal People, had a Carnal Covenant, or promiſe of Carnal things.*

2. Mr. *Danvers*, his apt Schollar, affirmeth in his Treatiſe of Baptiſm, *Page* 144. *That Circumciſion initiated a Carnal Seed into a Carnal Church, and gave them Right to Carnal Ordinances; and that Trees and Fruit were as capable of Circumciſion as Children at eight days old*, P. 173, 175.

Mr. *Cary* ſaith, *That the Covenant God made with* Abraham, *Gen.* 17. 7. *and the Covenant God made with* Iſrael, *Exod.* 19. 5, 6. *and the ſame renewed in* Deut. 29. *are but three Additional parts of the Covenant of works made with* Adam *before his Fall*, Solemn Call, *Page* 120.

Mr. *Keach* ſaith, *That Children were admitted Members of the Jewiſh Church, is granted; and 'tis alſo evident, that God hath now quite pulled down that Houſe of his (I mean that National Church, State, and broke up Houſe keeping) and turned the Bond-woman, and her Son, the Fleſhly Seed, Servants and Infants all out of doors; the natural Branches are broken off, and God hath built a new, a Glorious and more Spiritual Houſe, into which he admitteth none as his houſhold Servants, to dwell in his Spiritual Family, but Believers only, or ſuch as profeſs ſo to be*, 1 Pet. 2. 5. *and that the old Houſe, the Jewiſh Church-State, with all the Appurtenances, Rights and Priviledges of it, is pulled down, and a new one built, into which Infants are not to be admitted, as is very evident from what the Apoſtle ſpeaks*, Heb. 7. 12. *which muſt needs include Circumciſion, with all the Appurtenances and Priviledges belonging to it: And therefore as Infants*

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Church-membership came in with the Law of Circumcision, so it went out, and was disanull'd with it; They were, 'tis true, of the Houshold of old, but it was by a positive Law: Shew us the like now, and you do your business, or else you say nothing. Gold Refin'd, *Page* 113.

This being the Ground and Foundation of the Faith of these Men, on which their whole Fabrick of Anabaptistry is erected; I shall therefore speak to each of them particularly, and first as touching Mr. *Smith*'s words concerning the State of the Church of *Israel*, where he affirmed, *That the Church of* Israel *was a Carnal People, had a Carnal Covenant, or promise of Carnal things.* I shall first set down Mr. *Henry Ainsworth*'s Answer which he gave him; not only to the aforesaid words, but also to what Mr. *Smith* farther said, namely, *The Israelites did worship to Repentance, we worship from Repentance; first Men declare their Repentance, and then we receive them into Communion, to worship with us; with them* (to wit, in the Jewish Church) saith he, *first Men were received into typical Communion, and then they were trained up to Repentance and Faith in Christ*, &c. Parallel *Page* 30.

Mr. *Ainsworth* answereth, *These and the like distinctions Mr.* Smith *fetcheth out of his own Heart, not from the word of God; for although there be differences many between them and us, as touching the outward Rights and Services ended and abolished by Christ, as the Epistle to the* Hebrews *sheweth;*

yet as touching the Subſtance of their Religion, Worſhip, Conſtitution, &c. *as touching Repentance, Faith, Reconciliation to God,* &c. *There was no ſuch difference as Mr.* Smith *faineth, (for) the Church of the Jews, they had the Law to ſhew them their ſin, and to bring them to Chriſt, ſo have we the Church under the Goſpel,* Matt. 5. 17. Think not that I am come to deſtroy the Law, or the Prophets, I am not come to deſtroy, but to fulfil, *Rom.* 3. 30, 31. Seeing it is one God which ſhall juſtifie the Circumciſion by Faith, and the Uncircumciſion through Faith, do we then make void the Law through Faith, God forbid, yea we eſtabliſh the Law. *Rom.* 7. 7. What ſhall I ſay then, is the Law Sin, God forbid; I had not known Sin but by the Law: For I had not known Luſt, except the Law had ſaid thou ſhalt not Covet, (*James* 2. 8, 9, 10, 11.) *Thus the Law is of the ſame uſe to us now, as it was to the Church of the Jews; We have the Goſpel to ſhew us our Righteouſneſs by Chriſt, without the works of the Law, ſo had they,* Heb. 4. 2. *for unto us was the Goſpel preached, as well as unto them;* ſee Levit. 26. 42, 45. Luke 54. 55. 72. 73. Deut. 30. 1. 12, 13, 14. Rom. 10. 5, 6, 8. Gen. 15. 6. Pſalm 32. 1, 2. with Rom. 4. 6. *&c.* 1 Cor. 10. 1, 2, 3, 4. Heb. *Chap.* 11. *only in the manner of Adminiſtration of the Law and Goſpel, there be Differences manifeſted: Ainſworth's* Defence of Scripture, *Page* 119.

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In which Anſwer of Mr. *Ainſworth*'s is proved theſe things: 1. That the Church of *Iſrael* had the very ſame uſe of the Law we now have, to ſhew them and us our Sins, that we, as well as they, might be lead to Chriſt.

2. They had the ſame Goſpel to ſhew them, as us, our Righteouſneſs in Chriſt, without the works of the Law.

3. They had Ordinances for Worſhip which figur'd Chriſt to come; which they in believing and looking for his coming, offered in Faith, *Heb. chap.* 11. ſo worſhipped they the Father in Spirit and in Truth; as Chriſt ſaid to the Woman of *Samaria*, *Ye worſhip ye know not what, we know what we worſhip, for Salvation is of the Jews; but the hour cometh and now is, when the true worſhippers ſhall worſhip the Father in Spirit and in truth; for the Father ſeeketh ſuch to worſhip him; God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth*, John 4. 22, 23, 24. and ſuch Worſhippers were the Church of the Jews (though not all) as in the Goſpel-Church many were reproved for ſeeking to be juſtified by the works of the Law, *Gal.* 3. Therefore as well they of the Circumciſion, as others, the Apoſtle teſtifieth worſhipped God in the Spirit, though not all, as it is written, *For we are of the Circumciſion which worſhip God in the Spirit, and rejoyce in Chriſt Jeſus, and have no confidence in the Fleſh*, Phil. 3. 3. And thus in the Church of *Iſrael*, many were Righteous, walk-

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ing in all the Ordinances of the Lord blameleſs, waiting by Faith (for Chriſt) in the Promiſe to come, the Conſolation of *Iſrael*, as it is written, of old *Simeon*, when Chriſt was born and brought into the Temple, *He then took him up in his arms and bleſſed God, and ſaid, Lord now letteſt thou thy Servant depart in peace according to thy word, for mine eyes have ſeen thy Salvation, which thou haſt prepared before the face of all People; a light to lighten the Gentiles, and the Glory of thy People* Iſrael. So likewiſe *Anna*, ſhe coming into the Temple at the ſame Inſtant, gave Thanks likewiſe to the Lord, and ſpake of him (to wit, of Chriſt) *To all them who looked for Redemption in* Iſrael, *Luke* 2.25, 28, to 39. *Rev.* 3.4.

Theſe things being duly obſerved, let the impartial Reader judge, whether the Church of *Iſrael* were a Carnal People, or had a Carnal Covenant, and Promiſe of Carnal things, as Mr. *Smith* feigneth; or whether the Church of *Iſrael* were not ſuch, that worſhipped the Father in Spirit and in Truth under the Covenant of Grace by Faith, ſerving God, although under Figurative Ordinances, for the hope of the Promiſe made of God to the Father, *Acts* 26. 6, 7. yea, believing that it was not the Blood of Bulls and Goats that could take away Sin, *Pſalm* 40.6. & 51. 16. *Heb.* 10. 4. but it was the Blood of Chriſt the Lamb of God, the true Sin-offering, 2 *Cor.* 5. 21. that *on him was laid the Iniquity of us al, Iſaiah* 53. that ſhall be ſaved: As *John* hath

hath proclaimed, *Behold the Lamb of God that taketh away the ſin of the world.* Therefore what an Erroneous Doctrine is it, that *John Smith* and Mr. *Danvers* have laid, to build the way of Anabaptiſtry upon, to deprive the Infants of Believers from the Right they have now to the Sign of the Remiſſion of their Sin Water-Baptiſm. And not only ſo, but by their Doctrine they Damn the Infants of all Gods People of old, if the Covenant the Church of *Iſrael* were accepted into, with their Children, was no other than a Carnal Covenant; for a Carnal State is oppoſite to a Spiritual State; as the Apoſtle proveth *Rom.* 8. 6, 7. for to be carnally minded is Death, but to be Spiritually minded is Life and Peace; becauſe the Carnal Mind is Enmity againſt God, for it is not ſubject to the Law of God, neither indeed can be, ſo then they that are in the Fleſh cannot pleaſe God. Now if the Church of *Iſrael* was in no better State, and had but a Carnal Covenant, their State was Death and Damnation, for as much as there is no Eternal Life but in the Covenant of Grace in Chriſt, *John* 17. 3. ſo the Church is not the World which Chriſt pray'd for, *ver.* 9.

But that the Church of God, from the day the Goſpel was Preached to *Adam*, and he and his Wife believed in Chriſt to come, they had the Covenant of Grace, whereby God was the God of the Faithful and their Seed; ſo that the Goſpel firſt Preached to *Adam*, that the Seed

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of the Woman ſhould bruiſe the Serpents Head, is the ſame Goſpel the Apoſtles taught, as it is written, *And the God of Peace ſhall bruiſe Satan under your feet ſhortly*, Rom. 16. 20. And this glad Tidings is ſummed up in theſe words of the Everlaſting Goſpel-Covenant made with *Abraham* and his Seed; as it is written, *Gen.* 17. 7. *And I will eſtabliſh my Covenant between me and thee, and thy Seed after thee, in their Generations, for an everlaſting Covenant, to be a God unto thee, and to thy ſeed after thee*; which Covenant, together with that in *Exod.* 19. 5, 6. that in *Deut.* 29. Mr. *Cary* affirmeth to be but three ſeveral Additions to the Covenant of Works made with *Adam* before the Fall; ſo no part of the Covenant of Grace in Chriſt.

Now for as much as Mr. *Cary* and others, when they ſeek to pervert the Scripture from its true Senſe or Meaning, as afore hath been ſhewed, concerning the Senſe of the word Baptize; ſo here concerning the word Everlaſting Covenant. Mr. *Cary* ſaith, in *P.* 126, 127. of his Book *Solemn Call*: *It is true* (ſaith he) *the Covenant of Circumciſion is called alſo an Everlaſting Covenant; but that can be underſtood in no other Senſe* (Mark that bold Affirmation, *in no other Senſe*) *than that wherein the Prieſthood of* Aaron *and his Sons under the Law, which was called an Everlaſting Priſthood*, Exod. 40. 15. *which we know to be now aboliſhed; as likewiſe the Covenant with* Phineus *was called the Covenant of Everlaſting Prieſthood*, Numb. 25. 13. *which yet is now alſo done away.*

I ſhall in the firſt place, ſeeing Mr. *Ainſworth* hath given Annotations on the word *Everlaſting*, give the Reader his Expoſition on *Gen.* 17. 7. *Everlaſting Covenant of Eternity. Although the outward Signs and manner of diſpenſing this Covenant were Temporary and changeable, as Circumciſion into Water-Baptiſm,* Col. 2. 11, 12. *yet the Covenant it ſelf remaineth one in Subſtance for ever, being eſtabliſhed by the Blood of Chriſt the great Paſtor:* As it is written, *Now the God of Peace, that brought again from the Dead our Lord Jeſus, the great Shepherd of the Sheep, through the Blood of the Everlaſting Covenant,* Heb. 13. 20. In oppoſition to this Truth, Mr. *Cary* ſaith, *Mr.* Pool *telleth us, the word* Olam *rendered for ever, doth not always ſignifie Eternity, but a long continuance, as is evident* (ſaith he) *from* Gen. 17. 13. *and* Exod. 40. 16.

Anſw. That the word *Everlaſting* in *Gen.* 17. 7. the following words prove it, that the word *Everlaſting* there ſignifieth Eternity, without End; for as much as the word Everlaſting Covenant was to be a God unto thee, and to thy Seed after thee; which is the Sum of the Goſpel; and that this was not for a time, as was the word Everlaſting, with reference to Prieſthood, that which pointed to Chriſt to Fulfil or Aboliſh; but to be a God was the Covenant of Eternity, without end, namely, the Everlaſting Covenant, ſealed by the Blood of Chriſt, firſt ſhed, when he was Circumciſed, and

and after at his Death, called the Blood of the Church-Covenant, *Zach.* 9. 11. as it is written, *By the Blood of thy Covenant, I have sent forth thy Prisoners out of the Pit, wherein is no water.* Thus the Covenant of Eternity was to be a God, the first glad Tidings the Lord Christ, after he had finished the work of our Redemption, sent by *Mary* to Christs Disciples, *Go to my Brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and unto your God,* John 20. 17. And again, to all the Churches is this Message sent, *They shall be my People, and God himself shall be with them and be their God,* Rev. 21. 3. So then to call this Everlasting Covenant to be a God to the Faithful, and their Seed, Temporary, is to call Light Darkness, and to deny the Faith of the Gospel by making it Temporary: So they abuse the word Everlasting, as they have done the Sense of the word Baptize, proved in the first Query.

To which we may add Mr. *Ainsworth*'s Notes on the word contained in this Everlasting Covenant, the Covenant of Eternity, *Gen.* 17. 7. namely, *To be a God, or for a God unto thee,* that is, *thy God,* as the Greek translateth it. ' Herein ' consisteth the Power and Life of the Ever- ' lasting Covenant, whereby God himself, his ' Power, Wisdom, Goodness, Mercy, *&c.* is ' applied unto Man for Blessing and Salvation, ' and we are by Adoption made the Children ' of God. *For ye are the Temple of the living God;*

God; as God hath ſaid, I will dwell in them, and walk in them, and I will be their God, and they ſhall be my People. And I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty, 2 Cor. 6. 16, 18. *For Bleſſed is the People, whoſe God* Jehovah is, Pſalm 144. 15. And they ſhall be delivered out of Miſeries, *Rev.* 21. 3, 4. And raiſed up from the Dead, *Matt.* 22. 31. *For I am the God of* Abraham, *and the God of* Iſaac, *and the God of* Jacob, ver. 32. *Wherefore God is not aſhamed to be called their God, for he hath prepared for them a City,* Heb. 11. 16.

Now for Mr. *Cary* to call that Covenant, wherein God is by Chriſts Blood reconciled to be the God of his People, a part of the Covenant of Works, is no leſs Error, than to deſtroy the Goſpel, and ſo make void the Comfort of Mankind: By which it is evident that the Doctrine on which Anabaptiſtry is built, is a Soul-deſtroying Doctrine, until he can prove this is not Goſpel, *I will be a God to thee, and unto thy Seed,* Gen. 17. 7. *And ye ſhall be my People, and I will be your God,* Jer. 30. 22.

But to help this Man, and others deceived by him, that they may ſee, if it be the Will of God, how they are deceived, in that they conſider not the end why Chriſt was Circumciſed, for it was not a Covenant of Works, but a Covenant of Grace, which Circumciſion ſealed to the Believers and their Children, both Jews and Proſelited Gentiles; even as the Apoſtle teacheth,

teacheth, it was to confirm the Promiſes in the Covenant of Grace in Chriſt, to the Believing Jews and Gentiles and their Children; as it is written, *Rom.* 15. 8. *Now I ſay that Jeſus Chriſt was a Miniſter of the Circumciſion for the Truth of God* (namely the Goſpel, the Truth of the Goſpel) *to confirm the Promiſes made to the Fathers.* And what greater Promiſe in the Goſpel, than to be a God to them and their Children; as it is written, *Jer.* 30. 22, 24. *And ye ſhall be my People, and I will be your God: In the latter days ye ſhall conſider it.* And in *Chap.* 31. 1. *At that time, ſaith the Lord, will I be the God of all the Families of* Iſrael, *and they ſhall be my People.* This is the Mercy in the Everlaſting Covenant, which Circumciſion Sealed, both to the Believing Jews and Gentiles, before and ſince Chriſt came in the Fleſh: And therefore by the Apoſtle, both Believing Jews and Gentiles are called upon to Glorifie God for his Mercy to them, in the Benefit of Chriſts being Circumciſed. Now I ſay that Jeſus Chriſt was a Miniſter of the Circumciſion for the Truth of God, to confirm the Promiſes made to the Fathers. *And that the Gentiles might glorifie God for his Mercy, as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name. And again, Rejoyce ye Gentiles with his People,* Rom. 15. 9, 10.

So

So then, as aforeſaid, ſaith Mr. *Ainſworth*, *Although the Signs of this Covenant* Gen. 17. 7. *were changeable, namely, Circumciſion into Water-Baptiſm, yet the Covenant is the ſame in the Life, and Power, and Bleſſing in it.* As the Apoſtle teacheth the Goſpel Churches, ſaying, *Col.* 2. 11, 12. *In whom alſo ye are circumciſed, with the Circumciſion made without hands, in putting off the Body of the Sins of the Fleſh, by the Circumciſion of Chriſt.* (Mark that, how great the Goſpel Churches Mercy is, *in putting off the Body of the Sins of the Fleſh* (for them) *by the Circumciſion of Chriſt.*) This Benefit Spiritual could not be, if Circumciſion had been but a Seal or Sign to the Covenant of Works; for then Redemption had not been by Free Grace, but by Works; but here we ſee Circumciſion was a Seal of the Righteouſneſs of Faith and Holineſs, both which are confirmed to all Believers and their Infants by Chriſt, being Circumciſed; which ſheweth that the Covenant ſealed to the Faithful and their Seed, of old, was the Covenant of Grace in Chriſt; for the Law, *John* 1. 17. was given by *Moſes*, to make manifeſt Sin and Sinners, but the Grace of Remiſſion of Sin was by Chriſt in the Covenant; that God will paſs by, for Chriſts ſake, the Sins of his People, and be their God, and they ſhall be his People, is the Everlaſting Covenant of the Goſpel to *Abraham* and to his Seed in their Generations, as now to the Believers and their Seed. *Gen.* 17. 1. *Gal.* 4. 28.

Again, another Shift Mr. *Cary* uſeth, to prove that Covenant to be no part of the Goſpel-Covenant, becauſe Mr. *Cary* ſaith, in *Page* 106. of his *Solemn Call*, *The Covenant of Grace hath no Conditions of Obedience required.*

Anſw. Then there was never yet any Goſpel-Covenant given to Mankind; for is not the Work of Faith, and Labour of Love, Obedience commanded that all Chriſtians ſhall do now as of old, as theſe Scriptures ſhew, 1 *Theſſ.* 1. 4. *James chap.* 2. and doth not Chriſt ſay to his, *Ye are my Friends if ye do whatſoever I command you*, *John* 15. And again, *If a man love me, he will keep my words, and my Father will love him; and we will come unto him, and make our abode with him*, John 14. 23. And again, *Bleſſed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City*, Rev. 22. 14. for, ſaith Chriſt, *Not every one that ſaith, Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doth the will of my Father which is in Heaven*, Matt. 7. 21. This Obedience is not to merit but to manifeſt our Love by our Obedience; if otherwiſe, for any to obey the Commands of God, either of old or now, ſeeking thereby Juſtification in the ſight of God by the Work done, makes either the Law or Goſpel to themſelves a Covenant of Works: And this is clear, by the Lords driving Man out of the Garden, after he was reſtored by Faith in Chriſt, in the Promiſe from Death to Life:

The

The Lord placed at the East of the Garden of *Eden*, Cherubins and a Flaming Sword which turned every way, to keep the way of the Tree of Life, that Man should no more have Hope to live for ever by his own Act; for our Life is hid with Christ in God, for his Obedience, by keeping the Law for us; but our Obedience is only, that by it we know *we love the Children of God, when we love God and keep his Commandments*, 1 John 5. 2. For if there be no Conditions of Obedience in the Gospel-Covenant to this end, then there must be no Ordinances kept and performed; why then do the Anabaptists plead for the Act of Profession of Faith? or why do they Baptize, as they call Dipping, or break Bread, cast out Offenders, or lay a part to the Maintenance of the Poor or Teachers, or any other Duty, each is a Work of Obedience they suppose to the Command of Christ; as likewise to suffer for his Name sake; relieve those that are Imprisoned for Christs sake, for the Saints are to do all works of Mercy, and all works of Love, or else it is their Sin, as *James* and *John* teacheth us, what are the works of Faith, and Love, *James* 2. 14, to 26. 1 *John* 2. 17, 18. as aforesaid, And by *This we know that we love the Children of God, when we love God and keep his Commandments*, 1 John 5. 2. Yet in all this work of Faith, there is nothing expected of Merit by the Children of God, by the work done; as by Matt. 25. 34, to 40. appeareth: *Then shall the*

King ſay unto them on the right hand, Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World; for I was an hungred and ye gave me meat, I was thirſty and ye gave me drink, I was a ſtranger and ye took me in; naked and ye cloathed me; I was ſick and ye viſited me; I was in priſon and ye came unto me. Then ſhall the Righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed thee? or thirſty, and gave thee drink? or when ſaw we thee a ſtanger, and took thee in? or naked, and cloathed thee? or when ſaw we thee ſick, or in priſon, and came unto thee. And the King ſhall anſwer and ſay unto them, Verily I ſay unto you, in as much as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me. Thus although the work of Faith to Brethren muſt not be neglected, no more than any other Duty in Gods Service, yet the Saints account that no work of Merit, as by their anſwer to Chriſt is manifeſt; yet ſaith the Apoſtle, *God is not unrighteous to forget your work, and labour of love, which ye have ſhewed towards his name, in that ye have miniſtred to the Saints and do miniſter.* Theſe things truly weighed, we may ſee how groſly Mr. *Cary* hath ſought by many Deviſes, to prove the Everlaſting Covenant which God made with the Faithful and their Seed, *Gen.* 17. 7. to be no Covenant of the Goſpel, to the great diſhonour of God, and grief of all that fear God. Next as concerning *Exod.* 19. 5, 6. That it is no part of the Covenant of works, as Mr. *Cary* would have

have it, the contrary is proved by the very words it ſelf in the Covenant, the Apoſtle *Peter* being the Interpreter; for had that been a part of the Covenant of works, the Apoſtle *Peter* could not, as he hath applied the Grace of God contained therein to the Goſpel-Church, unleſs Mr. *Cary* can prove, that by the Covenant of works, the Children of *Iſrael* were made *a Kingdom of Prieſts, a holy Nation, a peculiar Treaſure to the Lord*; as *Peter* applieth it to the Goſpel-Church; but if he hath no other reaſon to prove it a part of the Covenant of works, than becauſe Obedience is required, he is before anſwered.

But it will be a hard matter for him to prove, that Mankind ſince the Fall, was by the Covenant of works made unto God a Kingdom of Prieſts; or as *Peter* hath it, a Royal or Kingly Prieſthood; the contrary is evident, that the People of God are made, not by a Covenant of works a Kingdom of Prieſts, but of Grace, as the Song of the Redeemed confirmeth, *Rev.* 5. 9, 10. *And they ſung a new Song, ſaying, Thou art worthy to take the Book, and to open the Seals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation; and haſt made us unto our God, Kings and Prieſts, and we ſhall reign on Earth.* Firſt, over our Sins and Corruptions, that they have no Dominion over us, *Rom.* 6. 14. The Lord Chriſt, having ſubdued our Iniquities, *Micah* 7. 19. So having a part in the firſt Reſurrection,

we ſhall Reign with Chriſt. 2. By overcoming our ſelves, which is greater than all Earthly Conqueſt, according to the Scripture, *He that is ſlow to Anger, is better than the mighty Man; and he that ruleth his own Spirit, is better than he that winneth a City*, Prov. 16. 32. 3. Our overcoming the World, is in not loving it, 1 *John* 2. 15. and to keep our ſelves unſpotted from it, *James* 1. 27. Patiently for Chriſt's ſake bareing the Reproaches in it, 1 *Cor.* 4. 9, 13. ſo ſhall *we be more than Conquerors*, Rom. 8. 37. And this is the *Victory*, that we overcome the World even our Faith, 1 *John* 5. 4. 4. Over Satan, by reſiſting him ſtedfaſt in the Faith, 1 *Peter* 5. 9. So ſhall we, by the Power of Chriſt, overcome him by the Blood of the Lamb, and word of his Teſtimony, *Rev.* 12. 11. So ſhall we tread Satan under our Feet ſhortly, and judge the World and Angels, 1 *Cor.* 6. 2, 3. As *Noah* condemned the World by Faith, in preparing an Ark to the ſaving of his Houſe the Church of God, and Preaching Chriſt our Righteouſneſs by Faith in the Promiſe, and ſo became an Heir to reign with Chriſt in Glory, in Heaven for evermore, *Heb.* 11. 7. *Rom.* 8. 17.

Thus as Chriſt is King and Prieſt on his Throne, in the Kingdom of his Mediatorſhip in his Church, *Zach.* 6. 13. *Rev.* 4. 3. & 15. 3. from whom this Grace cometh to his Saints, by applying unto us his Sufferings, Death, Burial, Righteouſneſs, Reſurrection, and Glorious Victory

ctory over Sin, Death and Hell, to be ours, *Iſaiah* 53. 4, 5. *Rom.* 4. 25. *For ſo he hath made us Kings and Prieſts unto God even his Father, Rev.* 1. 6. So that as the Covenant of Grace was one to the Church of *Iſrael* of old, as now to us *Gentiles*, as it is written, *I the Lord have called thee in Righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a Covenant of the People, for a light of the Gentiles*, Iſa. 42. 6. So have we the ſame Faith the Church of *Iſrael* had, 2 *Cor.* 4. 13. *Pſalm* 116. 10. only their Redemption was under the Performance of Figurative Ordinances, as the Epiſtle to the *Hebrews* ſheweth; yet both the Churches now, and of old, all under the ſame Benefits of Grace; as they were a Kingdom of Prieſts, ſo are we a Royal or Kingly Prieſthood; as they were a Holy Nation, ſo are we; as they were a peculiar Treaſure to the Lord above all People, ſo are the Churches now a peculiar People, *Exod.* 19. 5, 6. 1 *Peter* 2. 9. As they were called out of *Egypt*, the Figure of our Captivity by Sin, ſo are we called out of the Spiritual *Egypt*, *Exod.* 4. 22, 23. *Rev.* 11. 8. As the very Names of the Five Books of *Moſes* have their Titles to note the things contained in them, as Mr. *Ainſworth* in his Epiſtle to the Five Books of *Moſes* ſaith: '*Geneſis*, that is, Generation, which end-'eth with the going down of *Iſrael* into *Egypt*, 'in which we have the Image of the Natural 'Man, fallen from God into the Bondage of

'Sin. 2*ly.* In *Exodus*, or Departure, is the Type 'of our Regeneration and State revived by 'Chriſt, ſo was the Covenant of Grace, *Gen.* 17. 'revived *Exod.* 19. 5, 6. 3*ly.* As in *Leviticus*, the 'Sacrifices in the Service of God, the ſhadow 'of our Mortification, ſheweth; whilſt we are 'made Sacrifices unto God, *Rom.* 12. 4*ly.* *Num-* 'bers, the Sign of our Spiritual Warfare, where- 'unto we are muſtered and armed to Fight 'the Good Fight of Faith. 5*ly.* *Deuteronomy*, or 'the Repetition of the Doctrine of Sanctifica- 'tion and Preparation, to enter into our Hea- 'venly Canaan, after *Moſes* Death, by the Con- 'duct of Jeſus the Son of God. By all which it appeareth, although God lead his People under Types and Shadows, pointing to Chriſt, yet the proper end of the Law taught *Iſrael* the Worſhip of God in Spirit and in Truth, *Deut.* 5. 7, 8. & 6. 4, 5, 6. as the truly Godly in *Iſrael* well knew and confeſſed, ſee and read *Pſal.* 32. 1, 2. *Pſalm* 40. 6. & 51. 6, 16. compared with *Rom.* 10. 8, 9.

Again, what the Nature of the Covenant *Exod.* 19. 5, 6. was, the Prophet *Jeremiah* ſheweth, ſpeaking to *Judah* in reproving the Church for Breach thereof, when as by that Covenant *Exod.* 19. 5, 6. they were planted a noble Vine, wholly a right Seed, but by Apoſtacy they were turned into a ſtrange Vine, (*Jer.* 2.) the Vine is Chriſt, unto whom they were eſpouſed to him their Head, and they were Branches by

this

this Covenant (*John* 15.) made in the Wilderneſs, *Acts* 7.38. Members of his Body the Church, asit is written, *Thus ſaith the Lord, I remember thee, the kindneſs of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the Wilderneſs.* Iſrael *was Holineſs unto the Lord, and the firſt-fruits of his Increaſe; all that devour him, ſhall offend; evil ſhall come upon them, ſaith the Lord,* Jer. 2. 2, 3.

Now where do we read, that by any other Covenant than that of Grace, *Iſrael* were eſpouſed or married to the Lord: The Angel of Gods Preſence, who went before them in the Wilderneſs *Iſaiah* 63. 9. and was alſo their Rearward, for by no other Covenant, but that of Grace, are a People made the Firſt-fruits unto the Lord; as we read *Iſrael* by this Covenant of Grace in Chriſt was; as *James* ſaith to the Chriſtians, that they were *a kind of the Firſt-fruits of his Creatures,* James 1. 18. We likewiſe read that Chriſts redeemed ones *Rev.* 14. 4. are called the Firſt-fruits unto God, and unto the Lamb. Theſe Spiritual Mercies were never given to any People by a Covenant of Works, but by the Covenant of Grace in Chriſt, from whence only ariſeth theſe Priviledges, to be a Kingdom of Prieſts, a Holy Nation, a Choſen Generation, the Firſt-fruits unto God and the Lamb.

Moreover, the Lord, when treating with *Judah* in her Apoſtacy by *Ezekiel,* putteth her in mind of his Mercy to their Forefathers, when he

he brought them out of *Egypt*, when they were polluted with the Idols of *Egypt*, *Ezek.* 20. ſo that their Eſtate was like the State of the Heathen *Canaanites*, the worſt of People, in which ſinful State, when no Eye pittied them, then by the Free Graee of God in Chriſt, the Lord had Compaſſion on them; as it is written, *Ezek.* 16. 6, 8. *When I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee when thou waſt in thy blood, Live: Yea, I ſaid unto thee when thou waſt in thy blood, Live. Now when I paſſeed by thee, and looked upon thee, behold, thy time was the time of Love, and I ſpread my skirt over thee, and covered thy nakedneſs: Yea, I ſware unto thee, and entered into Covenant with thee, ſaith the Lord, and thou becameſt mine.*

Which Covenant of Free Grace is one and the ſame with *Deut.* 29. and *Jer.* 2. 2. and *Exod.* 19. *Gen.* 17. for all agree in one, by which they were become the Lords People, and God to be their God, even a God to them and their Seed, not only then born, as it is written, *Deut.* 29. 10, 11, 12, 13, 14. *Ye ſtand this day all of you before the Lord your God; your Captains of your Tribes, your Elders, and your Officers, with all the men of* Iſrael, *Your little ones, your Wives, and thy Stranger that is within thy Camp* (Proſelites *Exod.* 12. 48.) *from the hewer of thy wood, unto the drawer of thy water: That thou* (to wit, as one Myſtical Body of Chriſt, the Church in the Wilderneſs, *Acts* 7.) *ſhouldeſt enter* (or paſs) *into Covenant with*

with the Lord thy God, and into his Oath (of which Covenant by Oath Chriſt was Mediator, *Heb.* 7. 2.) *which the Lord thy God maketh with thee this day: That he may eſtabliſh thee to day for a People unto himſelf, and that he may be unto thee a God,* (namely, unto thee and thy Seed, thy Infants or little ones) *as he hath ſworn unto thy Father, to* Abraham, *to* Iſaac, *and to* Jacob: *Neither with you only do I make this Covenant, and this Oath, but with him that ſtandeth here with us this day before the Lord our God; but alſo with him that is not here with us this day;* that is, the Children then unborn; as appeareth by the ſame Covenant aforeſaid, *Ezek.* 16. 8. compared with *ver.* 20, 21. wherein God reproveth them, among other things, for offering their Infants to their Idols, ſaying, *Moreover thou haſt taken thy Sons and thy Daughters, whom thou haſt borne unto me: Thou haſt ſlain my Children:* By all which it appeareth, that the Covenant God made with *Abraham, Gen.* 17. 7. to be a God to him, and to his Seed or Children, is the ſame with *Exod.* 19. 5, 6. and *Deut.* 29. 10, 11, 12, 13, 14. which is confirmed both by the Prophet *Jeremiah, chap.* 2. 2, 3. and by *Ezekiel, chap.* 16. and the Apoſtle *Peter,* 1 *Pet.* 2. 9. and the Apoſtle *John, Rev.* 5. 9, 10. to be no parts of the Covenant of Works, or of the Law; ſo that it is a groſs Miſtake in Mr. *Cary,* to paralel the word Everlaſting Covenant concerning *Aarons* Prieſthood, *Exod.* 40. 15. with the Everlaſting Covenant to be

be a God unto the Believers and their Seed, the moſt glorious Goſpel-promiſe in the word of God, for how dreadful is the contrary to the Apoſtate *Iſraelites*, and now to all Apoſtate Chriſtians, For *ye are not my People, and I will not be your God*, ſee and read *Hoſea* 1. 9. and then ſee the change (*Hoſea* 1. 10.) by the Covenant of Grace in Chriſt, compared with 1 *Pet.* 2. 10. 1 *John* 3. 1. *Deut.* 14. 1. for what was the happy Eſtate that moved the Patriarch *Noah* to ſay, *Bleſſed be the God of* Shem, *Gen.* 9. 26. this proveth that the Faithful in the Church, by virtue of the Covenant of Grace in Chriſt, had God to be their God, which farther appeareth by the contrary, to ſuch that were not viſibly under the Covenant of Grace, they are ſaid to be Strangers from the Covenants of Promiſe without hope, and to be without God in the World; but when accepted into Covenant with God in Chriſt, they are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Houſhold of God. *Ephe.* 2. 11. 13. 19.

This Grace and moſt ſpecial Bleſſing of the Church of God, was not by a Covenant of Works, as was given to *Adam* before his Fall, for Man was never more to be credited upon his own word; therefore God drove Man out of the Garden, and placed at the Eaſt of the Garden of *Eden* Cherubims, and a Flaming Sword which turned every way, to keep the way of the Tree of Life, that Man ſhould not attempt entrance

entrance by his own Works, becauſe ſuch is the Spirituality and uſe of the Law and the Doctrine thereof, which terrifieth the Conſcience, and by the Works thereof no Fleſh can be juſtified, *Rom.* 3. 20. and therefore the Law ſerved to drive Men unto Chriſt, that they might be made Righteous by Faith, *Gal.* 3.24. See *Ainſworth* on *Gen.* 3. 24.

And therefore Chriſt was not a Surety to his Father, for Man to keep a Covenant of Works, or of the Law, of which *Aaron*'s Prieſthood was; but Chriſt was Surety to his Father of a better Covenant for his Redeemed ones, as the Apoſtle teacheth, *Heb.* 7. even of that Covenant that was confirmed by Oath; ſuch was the Goſpel-Covenant God made with *Abraham*, and after with his Seed in *Deut.*29:10,11, 12, 13. whereby the Lord was a God to them and their little ones.

Now let me ask Mr. *Cary*, and his Brethren that have ſet their hands to their Narrative aforeſaid, what Covenant that was the Church of *Iſrael* had (that they ſay, under this preſent Suffering, they may ſay in the words of the Church of old) though *All this is come upon us, yet we have not forgotten thee, neither have we dealt falſly in thy Covenant*, Pſalm 44. 17, 18. Will they ſay this was a Covenant of Works, then the Anabaptiſts ſuffered not for Chriſts ſake, but for to Merit by the Work done; but if we will believe the Apoſtle, concerning the Covenant the Church of *Iſrael* ſuffered under, it was the Covenant of Grace,

Grace, even the ſame Covenant the Primitive Chriſtians ſuffered, for as it is by the Apoſtle gathered from *Pſalm* 44. (to Comfort the Goſpel Churches under their Sufferings) *As it is written, For thy ſake* (that is, for Chriſts ſake) *are we killed all the day long, we are accounted as ſheep for the ſlaughter*, Rom. 8. 36.

Now let theſe Men ſhew what was the Covenant of Grace the Church of *Iſrael* had, into which their Infants were accepted, with their Parents; but even the ſame Covenant of Salvation the Churches now are in under the Goſpel, the Promiſe therein was to them and their Infants, as now to us and our Infants; as theſe Scriptures ſhew, *Gen:* 12.3. in which the Families are Bleſſed in Chriſt called in *Gen.* 17. 7. Generations, in *Exod.* 19. 6. a Holy Nation; and by *Peter*, a Holy Nation, a choſen Generation, 1 *Peter* 2. 9. So that the State of the Church of the Jews was laid on a ſure Foundation, Chriſt in the Goſpel-Promiſe firſt to *Adam*, then to *Abraham*, and ſo to his Seed the Church of *Iſrael*; and now on the ſame Foundation are all Goſpel-Churches built. So then how erroneouſly hath *Ben. Keach* affirmed, as aforeſaid, in *Page* 113. of his Book *Gold Refin'd*, That *God hath quite pulled down that Houſe of his* (I mean ſaith he) *the National Church-State, the Jewiſh Church, and broke up Houſe-keeping, and turned the Bond-woman, and her Son, the fleſhly Seed, Servants and Infants all out of doors.*

To

To which I anſwer, with the words of Chriſt concerning the State of the Jewiſh Church, *For Salvation is of the Jews*, John 4. 22. Now if Salvation be of the Jews, then the State of the Church of the Jews was founded on Chriſt, for there was never but one Foundation laid, on which the Church of God was and is builded; in all Ages, and this is Chriſt, as it is written, *For other Foundation can no man lay, than that is laid*, which is, *Jeſus Chriſt*, 1 Cor. 3. 11. If then Chriſt be the Foundation of Faith laid in the Goſpel Promiſe preached to *Adam*, and that the Jews had the ſame Covenant of the Goſpel as we have; as it is written, *Heb.* 4. 2. *For unto us was the Goſpel preached, as well as unto them*: Then if this Foundation, in which the Church-State in all Ages was built on, is pulled down, the Anabaptiſts Church-State have not Chriſt for its Foundation, as in truth it hath not; for if the Anabaptiſts Church-State had Chriſt for its Foundation, then they muſt confeſs the State of the Jewiſh Church had Chriſt for the Foundation of their Faith, as it had, elſe they could not be Saved; for ſo it is written to the Church of *Iſrael*, as now to the Goſpel-Churches, *Behold I lay in* Sion *for a Foundation, a ſtone, a tried ſtone, a precious corner ſtone, a ſure Foundation; he that believeth ſhall not make haſte*, Iſa. 28. 16. 1 *Pet.* 2. 3. On this Foundation the Church of *Iſrael* was built, elſe Salvation could not come out of *Zion*; as it is written, *There ſhall come out of Zion*

Zion *a Deliverer, and ſhall turn away ungodlineſs from* Jacob, *Rom.* 11.26. with *Iſaiah* 59. 20. but the Church of *Iſrael* was called *Zion*, becauſe her State was the Covenant of Grace; as it is written, *Say unto* Zion, *Thou art my People*, Iſa. 51.16. And again, *Praiſe thy God*, O Zion, *Pſalm* 147.11. O Zion, *that bringeth good Tidings*, Iſa. 40.9. Now by no other Covenant than that of Grace, did the Lord ſay, *For the Lord hath choſen* Zion, *he hath deſired it for his habitation. This is my reſt for ever, here will I dwell, for I have deſired it*, Pſalm 132. 13, 14. Therefore it is ſaid to the Church of the Jews, *Rejoyce greatly*, O *Daughter of* Zion, *ſhout* O *Daughter of* Jeruſalem; *behold thy King cometh unto thee, he is juſt, and having Salvation, lowly, and riding upon an Aſs, and upon a Colt the Fole of an Aſs. Zach.* 9. 9.

Now becauſe ſome of the Church of the Jews rejected Chriſt, that he ſhould not reign over them, this doth not prove God hath deſtroyed the Church-State called *Zion*; no ſure, the Church-State remained with the Faithful and their Seed; for it were they that welcomed their Salvation into his Kingdom, ſee the third Query; and from the day the Goſpel preached to *Adam*, promiſed, a Deliverer ſhould come out of *Zion*, was Chriſt the Foundation laid; which Church-State, from the day Chriſt in the Promiſe, was laid, in the Covenant of the Goſpel in *Zion*, can never be removed; as it is written, *Look upon* Zion, *the City of our Solemnities*;

thine

thine eyes ſhall ſee Jeruſalem *a quiet Habitation, a Tabernacle that ſhall not be taken down, not one of the Stakes thereof ſhall ever be removed, neither ſhall any of the Cords thereof be broken. But there the glorious Lord will be unto us a place of broad Rivers and Streams, wherein ſhall go no Gally with Oars, neither ſhall gallant Ships paſs thereby. For the Lord is our Judge, the Lord is our Law giver, the Lord is our King, he will ſave us.—The Inhabitant ſhall not ſay, I am ſick: the People that dwell therein ſhall be forgiven their Iniquity,* Iſa. 33. 20, 21, 22, 24. Now are we commanded to look upon *Sion*, the City of God, the State of Grace, the Church of God in all Ages was built on: Yea, let us look and ſee, that unto no other Goſpel-State of Salvation are the Goſpel-Churches come unto, than to this *Mount* Sion, *the City of the Living God, the Heavenly* Jeruſalem, *and unto the innumerable company of Angels, to the general Aſſembly and Church of the Firſt-born, written in Heaven, and to God the Judge of all, and unto the Spirits of juſt Men made perfect, and to Jeſus the Mediator of the new Covenant, and to the Blood of ſprinkling, which ſpeaketh better things than that of* Abel, *Heb.* 12. 22, 23, 24. And again, thoſe that have the eye of Faith may ſee, as it is written, *And I looked, and lo a Lamb ſtood on Mount* Sion, *and with him an hundred forty and four thouſand, having his Fathers name written on their Foreheads:* Even all Gods Sealed number, who by Faith in the Covenant of Grace in Chriſt, Gods *Iſrael*,

both Jews and Gentiles who *came out of great Tribulation, waſhed their Robes, and made them white in the Blood of the Lamb*, Rev. 14. 1. & 7. 4, 9, 14. Now if, as is proved in this Treatiſe, that we Gentiles have no other Foundation for our Salvation than Chriſt in the Goſpel-Promiſe to *Adam* and *Abraham*, and that the Church of *Iſrael* had (the ſame) to build their Faith upon, and that the Gentiles Churches ſtand by Faith, on the ſame State of Grace Mount *Sion* the Church of *Iſrael* did; and that in the ſame Houſe or Church of God, *Moſes* was Faithful as a Servant, Chriſt is over the ſame Houſe of his as a Son; therefore how near to Blaſphemy is it, for any to ſay, God hath quite pulled down that Houſe of his, that National Church-State of the Jews, when as *Peter* ſaith, (from the Covenant of Grace, *Exod.* 19. 5, 6.) the Church under the Goſpel were a Holy Nation, upon the ſame Grounds as *Iſrael* were a Holy Nation, as was Gods way in his Free Grace in all Ages, that in Chriſt all Families ſhall be Bleſſed, as aforeſhewed in the third Query, The Believers, the Bleſſed of the Lord, and their Off-ſpring (or Buds) with them. Now they that ſhall deny *Iſrael* of old had not the ſame Covenant of Life and Salvation as we now have, into which they and their Infants were accepted, go about to deſtroy the Goſpel preached to *Abraham*, that *in Chriſt all Families are Bleſſed*; in that *B. Keach* ſaith, God hath quite

pulled

pulled down that Houſe of his by Families, when as by Families, written by *Moſes*, *Gen.* 12. 3. *Peter* expoundeth Kindreds, *Acts* 3. 25. and who be the neareſt Kindreds but Children, and theſe the Apoſtle calleth Nations, *Gal.* 3. 8. as afore proved in the third Query, to whom the Bleſſing in the Goſpel belongeth, *Zech.* 2. 11. *Matt.* 28. 19.

In the next place to examine the Scriptures *Ben. Keach* bringeth to prove God hath pulled down the Church-State of the Church of old, and turned Infants out of doors; his firſt is 1 *Pet.* 2. 5. from whence ſaith he, *God hath now built him a new, a glorious, and more Spiritual Houſe, into which he admitteth none, as his Houſhold Servants, to dwell in his Spiritual Family, but Believers only, or ſuch as profeſs ſo to be.*

Anſw. As to the Perſons whom God admitteth into this Houſe, *Peter* ſaith, *They are a Holy Nation, a Choſen Generation*; the ſame, namely, that the Church of *Iſrael* were; Believers, and their Seed in Infancy, let the Reader compare word for word, *Exod.* 19. 5, 6. with 1 *Pet.* 2. 9. and then judge who we are bound to believe, he that ſpeaketh as *Peter* did by the Holy Ghoſt, or *B. Keach*, who without reſpect to *Moſes* or *Peter*'s words, preſumptiouſly ſaith, None are admitted into the Church now, but Actual Believers. His words are contrary to *Matt.* 18. 6.

2. The other Scripture that is brought to prove that God hath pulled quite down the State of the Church of the Jews, and turned

the Infants out of doors, is *Heb.* 7. 12. *For the Prieſthood being changed, there is made of neceſſity a change of the Law. Which,* ſaith he, *muſt needs include Circumciſion, with all the Appurtenances and Priviledges belonging to it; and therefore as Infants Church membership came in with the Law of Circumciſion, ſo it went out, and was diſannulled with it; they were, 'tis true, of the Houſhold of old, but it was by a poſitive Law; ſhew us the like now, and you do your buſineſs.*

Anſw. Two things I obſerve in *B. Keach's* words aforeſaid; Firſt, he granteth by the coming of Chriſt, there is a Change of the Frieſthood; ſo is there alſo of the Law contained in the Ceremonial Ordinances, which were both Figures of Chriſt; as it is written, *Having aboliſhed in his Fleſh the Enmity, even the Law of Commandments contained in Ordinances,* Eph. 2. 15. And theſe were thoſe things which were to be removed, as it is written, *And this word yet once more ſignified the removing of thoſe things that (may be) or are ſhaken, that thoſe things which cannot be ſhaken may remain,* Heb. 12. 27. And what are thoſe things which cannot be ſhaken, namely, the Church State of the Jews, as aforeſaid, Mount *Sion*, the State of the Covenant of Grace, Chriſts Kingdom, which cannot, ſaith the Apoſtle, be moved, and therefore by him ſet in oppoſition to the Law, *Exod.* 20. given on Mount *Sinai* to terrifie Sinners; for the Church of *Iſrael* had not only the Law to ſhew them their Sins,

Sins, but alſo God gave them his good Spirit to inſtruct them, *Neh.* 9. 20. with the Goſpel, to walk with God by Faith in Chriſt, *Heb.* 11. *chap.* ſo that the difference between the Jewiſh Church and now, they had Figurative Ordinances to teach them Chriſt to come, we have Goſpel-Ordinances to teach us he is come; ſo that although God hath given more of his Spirit in theſe latter days, yet it is but the ſame Spirit the Church of old had; ſo that without ground it is, for *B. Keach* to ſay, God hath quite pulled down the Church-State of the Jews, and built him a more Spiritual: Surely a double meaſure of the Spirit did not make the Prophet *Eliſha* not *Eliſha*, 2 *Kings* 2. 9. no more than a double meaſure of the Spirit make the State of the Goſpel-Church not the ſame State the Church of *Iſrael* had; ſo that the Kingdom, or Spiritual State by the Covenant of Grace, the Jewiſh Church had, was never yet pulled down, although many of them rejected Chriſt, the chief Corner-ſtone: And *Therefore from ſuch, the Kingdom* (ſaith Chriſt) *ſhall be taken away* (not pulled down) *and given to a Nation* (to wit, the Gentiles) *bringing forth the Fruits thereof*, Matt. 21. 43. And therefore the Lords Vineyard, his Church, was not deſtroyed or pulled down, but let out to other Husband-men which ſhould render to the Lord the Fruits in their Seaſon, *Matt.* 21. 41. And therefore ſaith the Author to the *Hebrews*, Heb. 12. 28. concerning the Kingdom of Chriſt, that cannot be

ſhaken; we having received a Kingdom that cannot be moved, even Mount *Sion*, on which Chriſt, from the day the Covenant of the Goſpel was preached to *Adam* and imbrac'd, the Kingdom of Chriſt was eſtabliſhed in *Adam*'s Family; then Chriſt firſt ſat King on the Holy Hill *Sion*, *Pſal.*2.6. for all were redeemed in *Adam*'s Loynes, as they fell in him; and *Rom.*5.12. 1 *Cor.* 15. 22. after the Flood, Chriſts Kingdom, as afore ſhewed, remained in *Noah*'s Family, although ſome Apoſtatized; then God choſe the Poſterity of Bleſſed *Shem*, of whom *Abraham* came; and God was pleaſed that of the Seed of *Abraham*'s Body Chriſt ſhould be born; yet a Promiſe was made, that God would perſwade *Japheth* to dwell in the Tents of *Shem*, as was fulfilled, when the Gentiles were grafted into the Olive Tree, the State of the Jewiſh Church, the Covenant of Grace in Chriſt, from which ſome Jews, for their unbelief, were broken off, *Rom.* 11. *ch.* So then here was no new Covenant, no new Olive Tree, no new Kingdom, or new Church-State; no, nor were the Infants of Chriſts Kingdom ever yet ſhut out, *Luke* 18. 16. as Mr. *Keach* dreameth to deceive his Reader.

2ly, he hath alſo dreamed that Infants Church-membership came in with the Law of Circumciſion; if People are not willing to be deceived by him, they may ſee Gods word for the contrary, for no Perſon was ever joyned to the Lord by Circumciſion, but by Covenant,

Jer.

Jer. 50. 5. as it is written, *Let us joyn our ſelves to the Lord in a perpetual Covenant that ſhall not be forgotten.* And ſo *Abraham* was in Covenant with the Lord ſome years before Circumciſion was inſtituted, *Gen.* 12. 3. and when Children were born to *Abraham*, as after to the Believing Jews, they were born to the Lord, becauſe they were joyned to the Lord by Covenant, and the Lord was their God, and God called them his Children, ſo that all Infants born in Covenant, muſt be eight days old before they were Circumciſed, *Gen.* 17. 12. As in the Wilderneſs by *Deut.* 29. before their Infants were Circumciſed, both Parents and their Infants were joyned to the Lord, and eſtabliſhed by Covenant to be the Lords People; ſo that as Infants Church-memberſhip came not in with Circumciſion, ſo Infants Church-memberſhip went not out when Circumciſion was aboliſhed; but as the Covenant afore proved, was the ſame, Circumciſion and now Water-Baptiſm Sealeth, the Covenant remaineth, together with the Subjects, Believers and their little ones: the Covenant, never yet by any word of God aboliſhed, nor yet the Infants born in Covenant, ſhut out of doors, that is, out of Gods Covenant, ſo long as the Parents abode in the Faith, and the Children continued therein. Therefore at Random *B. Keach* falſly affirmeth, through his groſs miſtake, to ſay, that Infants Church-memberſhip came in not till Circumciſion was inſtituted, and that by the Act of

Circumciſion they were joyned Members, this were to put the Seal to, before the Covenant is entered into; to the divertment of all order in ſealing Covenants. So then when he can prove Infants were joyned Members by Circumciſion, then he may have ſome colour to ſay, that Infants were no longer Members than Circumciſion remained; but Circumciſion was a Seal of the Righteouſneſs of Faith, *Rom.* 4. 11. the Covenant for which the Seal was ordained, was the Covenant of Grace, the word of Faith, wherein is contained the Promiſes of the Pardon of Sins and eternal Life, now confirmed by the Circumciſion of Chriſt, as afore proved, and now Water-Baptiſm ſet in place thereof, by the Authority of Chriſt the only Law-giver in Worſhip, *Iſaiah* 33. 22. *James* 4. 12.

Neither will his third proof by ſimilitude taken from Act of Parliament help him in his Aſſertion aforeſaid; For, ſaith he, ſhew us a poſitive Law for Infants Church-memberſhip. Now the word of God is plain, that Infants were Church-members from the day *Adam* was reſtored, ſo ſoon as Infants were born, as afore proved in the third Query. For if all Infants ſinned in *Adam*'s Loynes, when *Adam* was reſtored they were reſtored in his Loynes; and when born, they were born in the Goſpel-Covenant; by which the Church of God was eſtabliſhed in *Adam*'s Houſe; ſo that the Children born in Covenant, were born to the Lord, whom the

Lord

Lord called his Children; for none out of the Covenant of Grace are viſibly the Lords Children: Therefore how carnally doth he reaſon againſt Children in theſe words; *For evident it is, that what Priviledges ſoever are given to any Perſons by an Act of Parliament, which ſaid Law was to continue in force for ſo long time and no longer; when that time is expired, and another Parliament makes a new Law, wherein many things are contained that were in the firſt; but thoſe certain Priviledges given to thoſe Perſons in the former Law, are left out in the latter Act; it would not be a Folly for any of them to plead thoſe Priviledges, by virtue of a Law that is gone, and not now in force.* This being a carnal Argument, like his carnal Faith.

In anſwer hereunto his Compariſon is Odious, a Parliament is an Earthly Kings Great Council, who maketh Laws and he ſigneth them: But, ſaith the Scripture, who hath been the Lords Counſellor to direct him, *Rom.* 11. 34. to give Laws to his Church, or to order all things in that State. So then, as hath been proved, as touching the State of the Infants of Believers, ſince the day they were reſtored in *Adam*'s Loynes, and when born, born to the Lord, *Ezek.* 18. 20, 21. Bleſſed with their Parents, with Remiſſion of Sin, *Iſaiah* 65.23. *Acts* 2. 25, 26. there hath been no word of God to diſpriviledge them (ſo long as they continue in the Covenant of Grace) of whatſoever Priviledges they ever had; no, nor yet have theſe Men

Men by any word of God ſhewed, when or wherein they have been turned out from the Promiſes in the Covenant of the Goſpel, which they call out of doors; for the things which only have been removed or aboliſhed, given from the beginning, concerning what God had given to his Church to keep and obſerve, were only thoſe things which were ſhadows of good things to come by Chriſt; but Infants in Gods Covenant were no Shadow or Figure to be aboliſhed; no, nor the Baptizing of Infants any of *Babylon*'s Rubbiſh, as Mr. *Keach*, with others, affirm in the firſt Epiſtle to Mr. *Cary*'s Book: No, nor yet is Infants Baptiſm a Corner-ſtone that ſupports the An-Antichriſtian Fabrick, by unſavory words, as Mr. *Cary* affirmeth in his Epiſtle to his *Solemn Call*; but it is one of the Glorious Tokens of Gods Love to his People and to their Seed, that as Chriſt hath taken away the Sin of ſuch Infants, Chriſt's Name ſhould be ſet on them in Water-Baptiſm, that they are his, bought or redeemed, becauſe Chriſt waſhed away their Sin, with his precious Blood, the ſmall Veſſels in his Houſe, who welcomed their Lord into his Kingdom, that as they were included of old in the precious Stones in *Aaron*'s Breaſt-plate, with their Parents, *Exod.* 28. 15. to 21. ſo are they now, by Chriſt our High Prieſt, preſented before the Lord with their Parents, a Holy Seed, a Holy Nation, a choſen Generation, 1 *Pet.* 2. 9. ſhining among the Precious Stones which the Foundations of the Walls of

the

the City, the Church of God, is garniſhed withall, *Rev.* 21. 18, 19, 20. as the Church of *Iſrael* was; that as by Tribes *Iſrael* went up to *Jeruſalem*, even by Families to be preſented before the Lord, both Fathers, and Mothers, and Children, *Deut.* 31.10,11,12,13. *Pſalm* 122.1,2,3,4. to praiſe the Lord, *Pſalm* 148.12,13. *Exod.* 12.26,27. for now as Veſſels great and ſmall, the Glory of Chriſts Kingdom, *Iſaiah* 22. 24. doth likewiſe ſhine among the lively Pretious Stones in Chriſts Spiritual Building, crying *Hoſannah* to Chriſt their Lord, while the Anabaptiſts, not only in Errors in their Faith are polluted, but alſo garniſhed with the Shame to Nature; as *Ben. Keach* for one, when he beholdeth himſelf in a Glaſs, how he weareth Womans covering, the Shame to Man, Nature, which at this time I ſhould not have mentioned, but for this reaſon, becauſe he, with other Teachers in their Narrative, among other things propoſed, debated and reſolved in the Affirmative, *That it is a ſhame for a Man to wear long Hair and Perriwigs, and eſpecially Miniſters*, 1 Cor. 11.14. *Narrative, Page* 14.

Now what kind of Teacher is this Man, that ſhall condemn in words that he alloweth in himſelf by Practice, *Rom.* 14. 15. he is one of thoſe Teachers the Apoſtle reproveth, as it is written, *Thou that teacheſt another, teacheſt thou not thy ſelf.* Rom. 2. 21. *Thou that makeſt thy boaſt of the Law* (even the Law of Nature) *through breaking the Law diſhoneſt thou God*, ver. 23. Hear what

what the Lord ſaith to ſuch Teachers; *What haſt thou to do to declare my Statutes, or that thou ſhouldeſt take my Covenant in thy mouth, ſeeing thou hateſt inſtruction, and caſteſt my words behind thee? Pſalm* 50. 16, 17. of ſuch the Lord complained, concerning *his People their Leaders have cauſed them to err, and they that are led by them are deſtroyed, Iſaiah* 9. 16.

Now are not theſe like the Teachers the Lord complained of, of old, that would ſeem to reprove Sin, but ſaith the Lord, *They healed the hurt of the Daughters of my People ſlightly*, Jer. 8. 11. So have theſe Men in their Narrative reproved this Sin, the ſhame to Nature ſlightly. And therefore for the help of all that deſire to be informed in this Particular, there is to be had where this Book is ſold, a Treatiſe on that Subject under theſe particular Heads.

God's Holy Order in Nature, which Man and Woman were Created in, truly Stated and Explained. Proving,

Firſt, THat Man is Head of the Woman, and how Woman is made in Subjection to Man her Husband.

Secondly, That God gave unto Woman a Sign in Nature, differing from Man, to teach her

her ſhe is the Glory of Man her Husband, and this Sign is called Glory to Woman, and Shame to Mans Nature.

Thirdly, That Man is Commanded by the Law of Nature, and Written Law of God, not to wear Womans Glory, becauſe he is the Image and Glory of God.

Fourthly, Therefore, that Man that weareth Womans Glory, by ſo doing ſays he is not the Glory of God, nor Woman the Glory of Man her Husband.

Fifthly, Therefore, that Chriſtian Men durſt not Live in the breach of Gods Order in Nature, for the ſpace of 1600 Years, is proved both by Scripture and Hiſtory.

Sixthly, And that the Kings and Queens of *England*, together with all Magiſtrates under them, as alſo Fathers and Maſters of Families, and likewiſe the Miniſters or Teachers of the People, were careful, that both themſelves and all under their charge, for the ſpace of 500 Years, kept Gods Order in Nature, as here proved.

Seventhly, When the Duty began to be omitted by Magiſtrates and Guides of the People in this Nation, in themſelves and thoſe under their charge, is ſhewed, to the great diſhonour of God the Creator, a Shame to Nature, and a Reproach to the Chriſtian Religion.

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FINIS.